

Calvinist Contact

An independent Christian weekly

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Marian Van Til

GRAND RAPIDS, Mich. — After 20 years, six study committees and eight hours of debate over two days at the current synod, the Christian Reformed Church elected to open all its offices to women. The decision came on June 19 during the denomination's annual general synod. By a ballot vote of 99 to 84, Synod 1990 decided to "permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church."

Since 1984 the church has allowed female deacons but the offices of elder and minister have always been open to males only. That will change after the current decision is ratified by Synod 1992, giving the churches "adequate opportunity to respond to the proposed changes." (A few churches have defied the existing Church Order by already ordaining women as elders.)

The issue took up more of synod's time than any other and came up as a result of a report by the "Committee to Study Headship."

In an after-the-fact move by Synod 1987, that committee was constituted with the mandate to biblically defend four previous synodical statements on headship — particularly to defend "extending the 'headship principle'

from marriage to the church." If male headship in marriage applies in the church as well, many argued, it would prevent women from exercising over men in the church the "authority" implicit in the offices of elder and minister.

No clear answer

The committee's report concluded, however, that while "weighty arguments can be credibly adduced" to support such views, "other weighty arguments can be raised against them."

Synod presented three reasons for its decision: (1) the headship report as a whole "does not 'provide clear biblical' and confessional grounds for extending the 'headship principle' from marriage to the church; (2) Synod 1989 stated that women's ordination is not a creedal matter but a 'church order matter'; and (3) previous synods have "permitted local congregations to introduce changes governed by church order, while synod chose not to force such changes on all the churches."

While many rejoiced at the decision, a minority of delegates expressed disapproval and concern — a few in strongly worded terms. Some wanted their negative votes set down in the synodical record. Nonetheless, various

Christian Reformed Church opens all offices to women

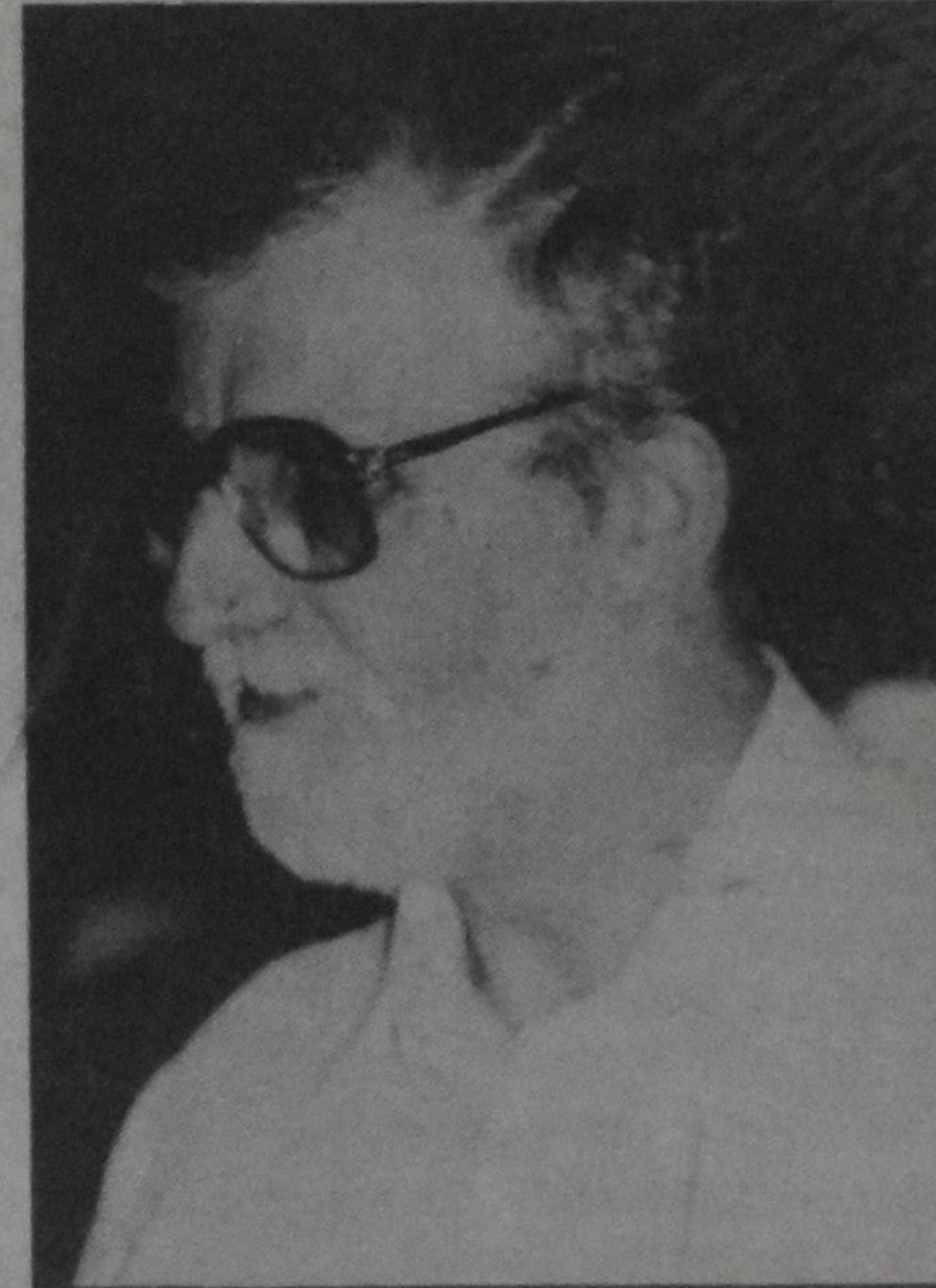
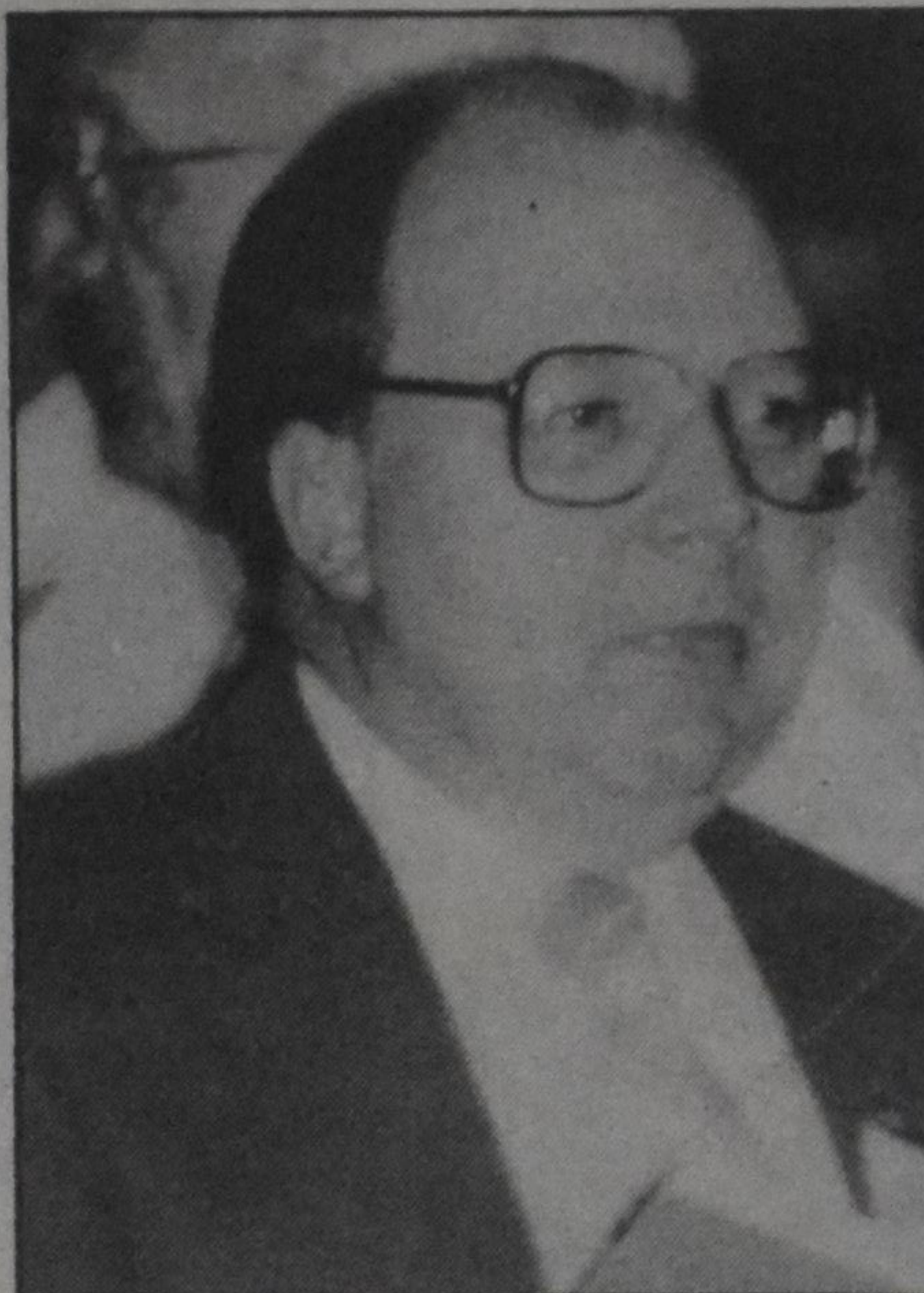


Photo: Marian Van Til

Revs. Ed Tamminga (Georgetown CRC, Hudsonville, Mich.; Cl. Georgetown) and Derk Pierik (U. of T. chaplain; Cl. Toronto) were on different sides of the "women in ecclesiastical office" debate. Tamminga chaired and reported the minority (opposing) position; Pierik was overall chair of the advisory committee on the issue and led the majority. Both men told fellow delegates, "There was no rancour in our committee. We challenged and even argued each other's positions."

delegates on both sides of the issue remarked about the gracious and careful manner in which the discussion was conducted.

When the tiring debate had ended, a delegate opposed to the decision particularly thanked synod president Howard Vanderwell (pastor, Cl. Georgetown) for his fairness and patience in allowing all to speak what they felt they must say; Vanderwell was accorded a spontaneous standing ovation. In a final exhortation after the debate, a shaky-voiced Vanderwell also commended the delegates: "We have dealt with this very carefully,

fairly, and I have appreciated the way you have all dealt with each other. The manner in which we worked has been a testimony of the Spirit's presence."

Throughout the two-days spanning the debate, various delegates who had been at previous synods remarked on the "particularly prayerful" spirit of this synod, especially noticeable on this traditionally contentious issue. And Vanderwell's closing entreaty to all delegates was, "Please don't discontinue the praying that we've done here."

(See further reports on decisions by Synod 1990 on pp. 10, 11).

African lawyer wants apartheid on trial

Max Cerrans

(UNESCO) — In 1945 and 1946, the first trials were held in Nuremberg of top Nazis accused of crimes against humanity. The American prosecutor, Robert Jackson, said at that time: "The real plaintiff in this Court is civilization."

After Nuremberg, one wonders

whether history will recall the name of Goree, the small Senegalese island off the coast of Dakar, where in December 1990, apartheid is to be put on trial.

One man is sure it will. He is Benoit Ngom, aged 40, a Doctor of Law and historian, who is President of the African Jurists' Association (AJA).

He is determined to hold this trial because, he says, "it is not right that a scourge like apartheid should vanish without a word being said. The peoples of Africa and the whole world must organize a trial so that posterity can have an objective judgment to refer to. At the end of World War II, they were saying 'Nazism — never again'; today, we are saying 'Apartheid — never again.' Goree will be remembered just like Nuremberg."

Human rights advocate

This Senegalese professor of law, the author of several learned works, has devoted the past 10 years of his life to the ASA. The aim of the Association is to encourage the emergence of a legal order adapted to African standards and to defend and promote human rights in Africa.

Benoit Ngom, armed only with the smile of a peaceful man and his legal textbooks, has been criss-crossing Africa, from symposia here to conference there, and has gradually

managed to get legislation adopted which protects human rights and see that it is applied.

He pulled out all the stops to get the Organization of African Unity to adopt the African Charter on Human and People's Rights, which has been ratified by some 40 OAU Member States.

"The adoption of this Charter was an historic turning point," says Ngom. "For the first time, African states have agreed that an independent body (the African Commission on Human and People's Rights) can investigate violations of those rights."

The AJA has observer status at Unesco and thus plays a part in implementing the organization's programs. At the invitation of the OAU, it took part in the Namibian independence process and has recently contributed to the process of democratization in Benin.

Crimes against blacks

Putting apartheid on trial is a project of quite another kind, in which the OAU, the Organization of the Islamic Conference and organizations of jurists from around the world are involved.

White South African liberals are supporting the project provided that they are given every guarantee of impartiality. "There is no reason why Africans should not listen to their

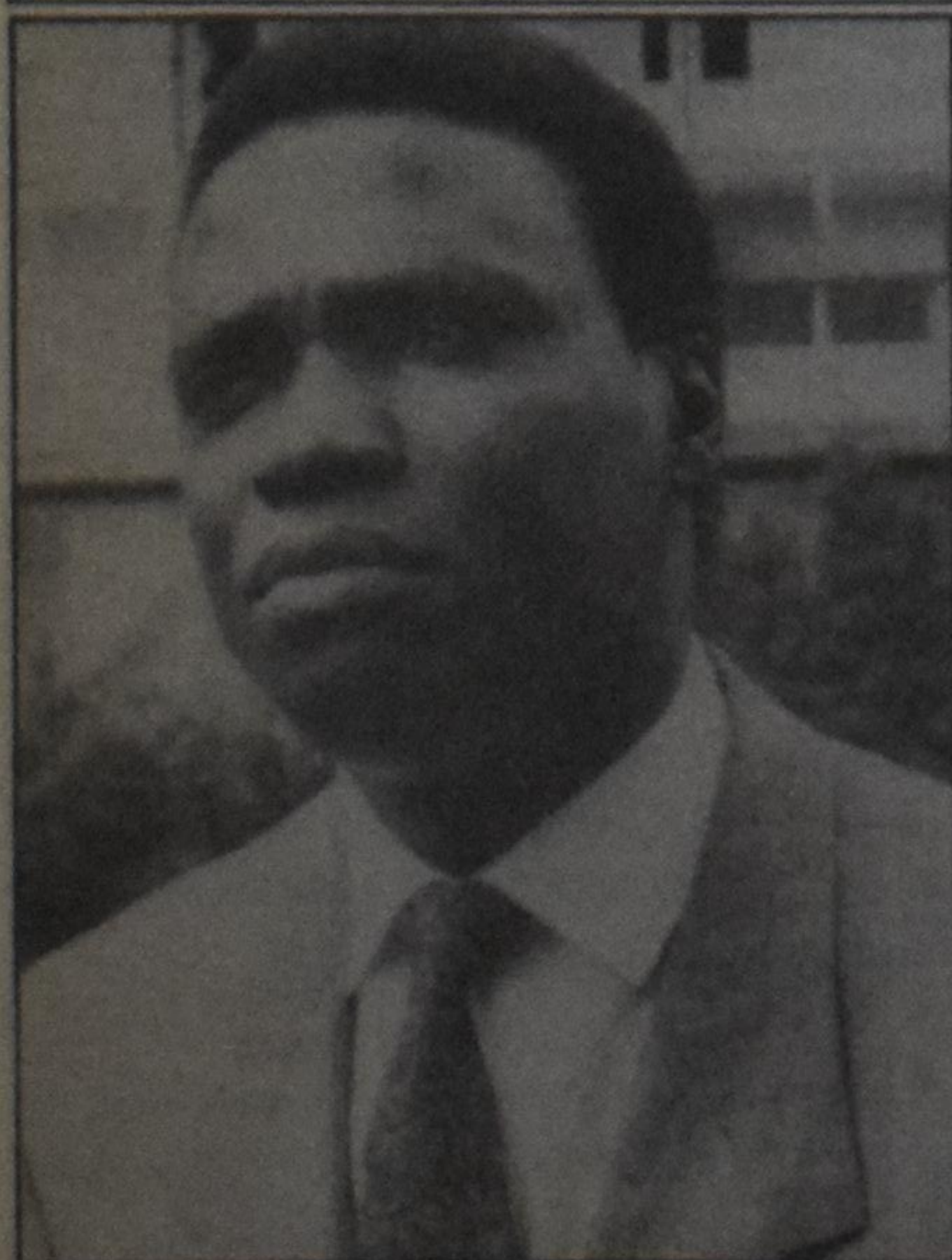
adversaries," says Ngom, "just like the allies listened to the Nazis in Nuremberg. That is what civilization is all about."

But why should the trial be held in Goree? "Because that was where at the time of the slave trade apartheid came into being," says Ngom. "It was the start of the process. Whites, for the first time, took blacks and made a sub-species of them, depriving them of their identity, language and their status as human beings. We feel it would be a symbolic act to complete today in Goree the page of history that was begun there centuries ago."

Thinkbit

"No new truth is ever really learned until it is acted upon."

From: Father John Powell S.J., (1925-)



Benoit Ngom

Photo: Unesco/Michel Claude

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Sunday-off lobby happy that Toronto says no

Bert Witvoet

TORONTO — Ever since the Ontario government washed its hands of the Sunday shopping issue by passing a law in February of 1989, declaring Sunday shopping to be a municipal responsibility, lobby groups have focused their attention on various municipalities in the Golden Horseshoe. The major group to do so is Fairness for Families, a coalition of businesses, churches, trade unions, citizens groups and retail associations.

The group was formed in the spring of 1988, with the intent of presenting their case to all those municipalities that address the issue of Sunday shopping. Under the leadership of Citizens for Public Justice and its Public Affairs Director Gerald Vandezande, the group has so far presented briefs in Burlington, Hamilton/Wentworth, Kitchener/Waterloo,

the regions of Niagara and York, and Metro Toronto.

So far none of these municipalities have become open for Sunday shopping. "We have won every round," says Vandezande. "But the decision by Metro Toronto is especially important for two reasons: This is the first one that put through a major bylaw that specifies regulations, and secondly, this is the one that everyone said will lead the way in the rest of the province."

Vandezande is particularly pleased with the results because the Peterson government was afraid to move on the issue thinking that Metro Toronto would be opposed to Sunday restrictions. The polls showed that a majority of people in Metro-Toronto favoured Sunday shopping.

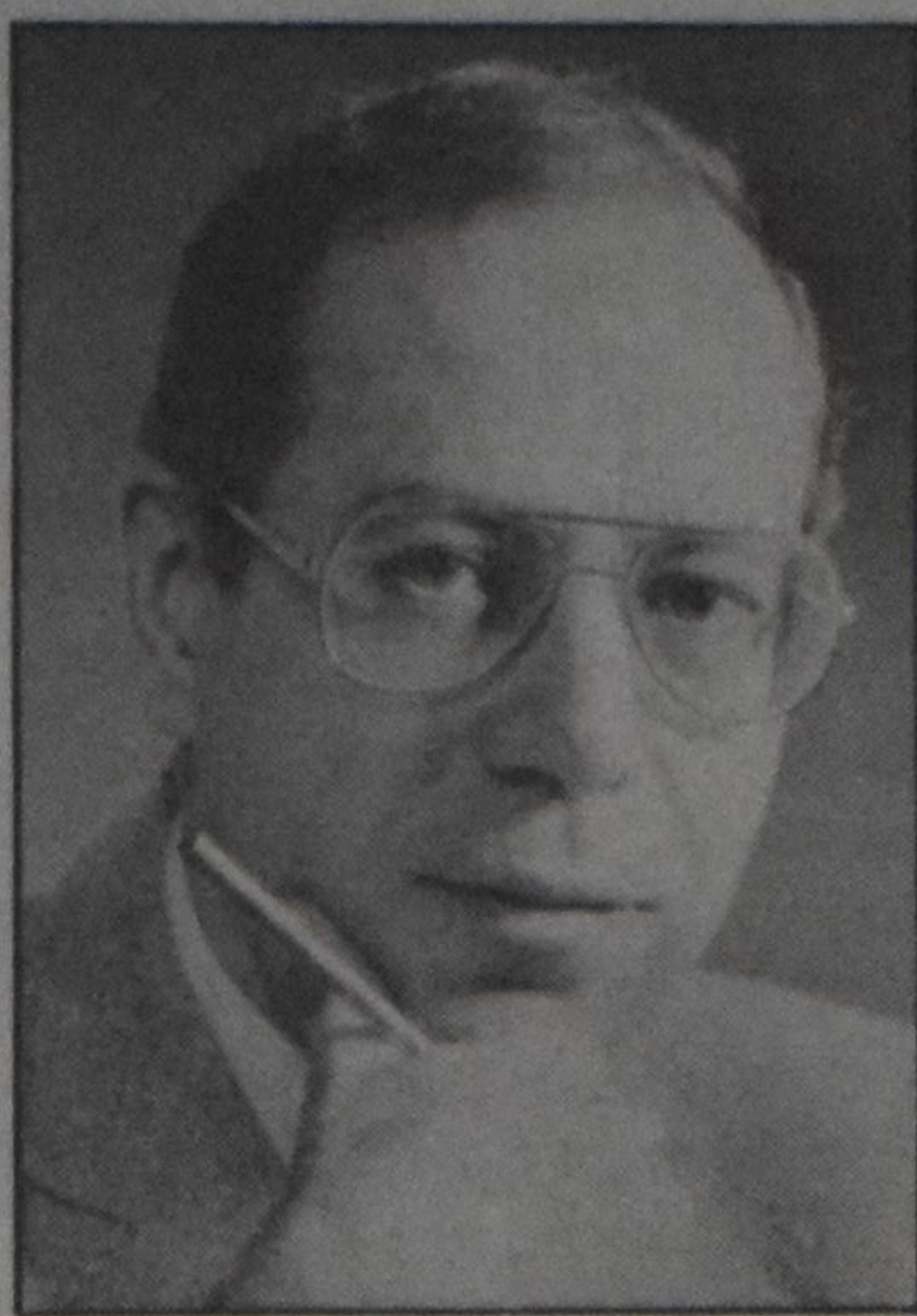
"But we argued that the results depend on what question you ask," says

Vandezande. "If you ask, are you in favour of Sunday shopping? the majority will say yes; if you ask, are you willing to work on Sundays? the majority will say no."

Vandezande says that,

especially in the retail industry, a lot of women and single parents would have to work if businesses were allowed to open on Sundays. He was glad that all the churches participated in this joint action

for a common pause day. The Metro Toronto decision and the work of Fairness for Families drew front-page coverage in *The Toronto Star* of June 21.



Jim Romahn

Social comparison with a Gleaner Grade

Let's bring back the gleaner principle.

Recall that the Old Testament advised farmers to refrain from harvesting every last scrap of food from their fields and orchards. They were to leave some for the poor, the gleaners.

Do you recall how Ruth went to the fields of Boaz to glean on behalf of her mother-in-law, Naomi? And how Boaz instructed his harvesting crew to leave extra so Ruth could glean more?

That's what I have in mind when I say we should bring back the gleaner principle.

In some cases farmers and food processing companies are already leaving a great deal behind. Take carrots as an example. Only the clean and straight ones go to market. The crooked ones, the stubby ones, the blemished ones get thrown out.

There's nothing lacking in the nutrition those carrots could provide but in some cases they end up as nothing better than cattle feed. Or garbage.

Looks aren't important

Those carrots could be gleaned for the poor. In fact, they could go right through the conventional market system and end up on supermarket shelves under a special Gleaner Grade. The grade could signify that there's nothing unwholesome about the carrots, just that they don't look pretty.

The same could be done with apples. Here in Ontario there is a minimum size for apples that can be sold on the market. The farmers say it's to preserve quality. I think the real aim is to reduce market volume so farmers can achieve higher prices.

Once again, a Gleaner Grade could do the trick, providing wholesome nutrition at a lower price. In the U.S. the poor are granted food stamps; in Canada our poor could be given exclusive privileges on the Gleaner Grade products.

The principle could even be extended to meat and poultry products. In beef, for example, there are carcasses known as "dark cutters" because the meat isn't as bright red as the preferred carcasses. Dark cutters sell at a discount. Why not put them into a Gleaner

Grade?

In much the same vein, the pork industry is concerned about PSE carcasses, ones that yield meat that is pale, soft and exudative (i.e. watery). It's culled out and marketed at a discount. Why not offer it as Gleaner Grade pork?

Oh, I can hear the critics already, wondering whether it's right to foist second-best quality on the poor, why we should expect them to eat the food we won't.

Well, the answer in terms of the gleaner principle is biblical. And the truth is that a lot of poor people in our country would eat better from a Gleaner Grade than they do today.

Time to re-think

I don't want to leave people with the impression that the food industry is heartless, that it deliberately destroys all of the blemished food that is perfectly wholesome and nutritious. In fact the food industry has been generous in stocking the larders of the nation's soup kitchens and food banks.

And, in fact, some farmers have already opened their fields to actual gleaners, such as senior citizens who pick the tomatoes left after machines have worked the field, or the cherries, peaches, plums and apples left in orchards after commercial harvest. It's an idea and a practice that is catching on in California and could be encouraged and adopted here in Canada.

But my proposal is to go beyond that and to develop an opportunity for the commercial food industry — farmers, wholesalers, processors and supermarkets — to market today's neglected, culled and discarded products as Gleaner Grade. It would be for blemished, for misshapen, for ugly products, provided they are perfectly safe, wholesome and nutritious.

If we can develop market niches for organic foods, for Green Products, for No Name and President's Choice and a dozen private labels, then surely we can use the same ingenuity to practise social compassion with a Gleaner Grade.

Jim Romahn is farm writer for the Kitchener-Waterloo Record and lives in Kitchener, Ont.

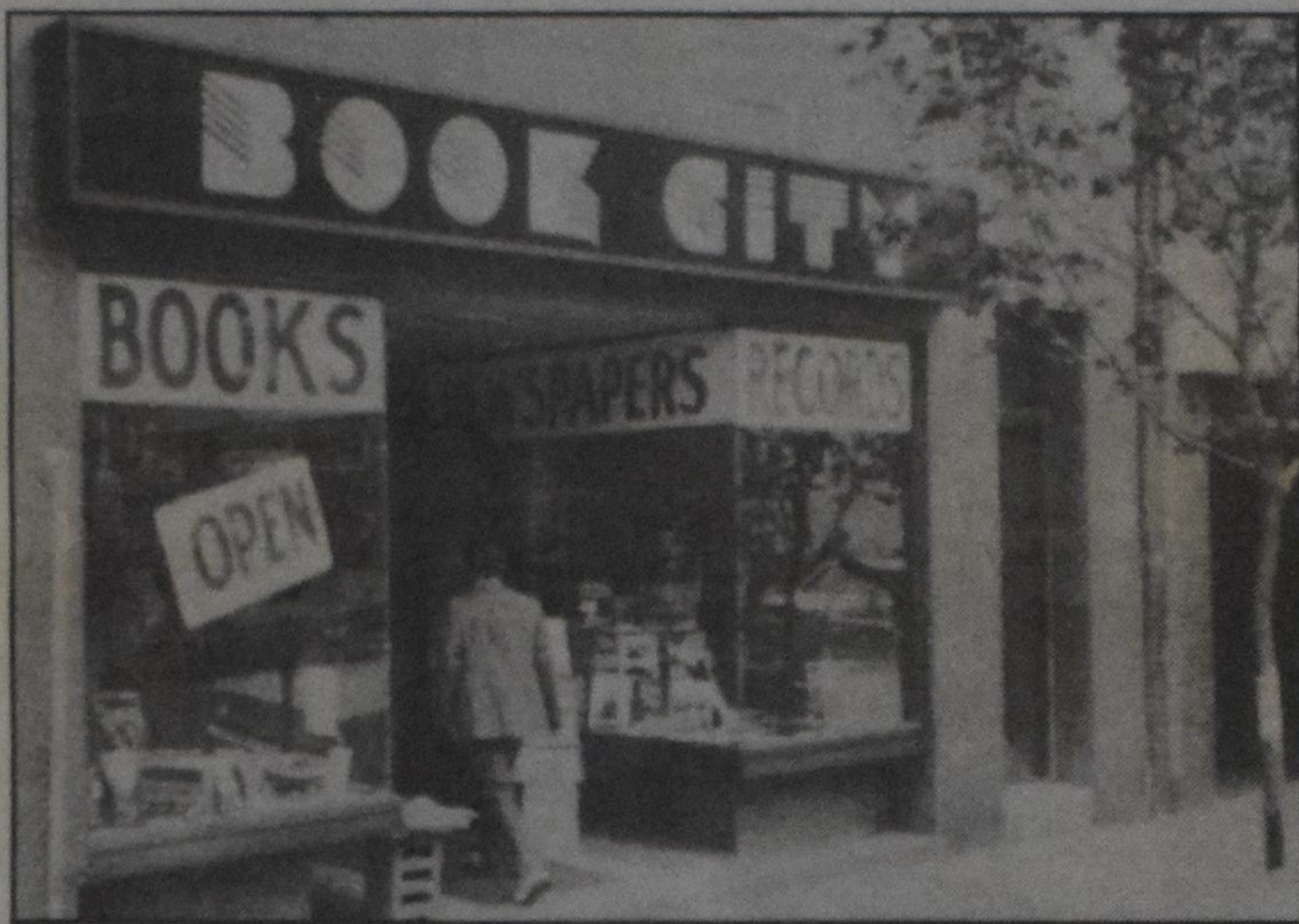


Photo: Quill & Quire, February 1984

This Toronto store will not be allowed to open on Sundays.

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Press Release — King Terrace

Holland Christian Homes Inc. Brampton, Ontario

The Board of Holland Christian Homes has decided to postpone the King Terrace Project for the time being.

No one could foresee the sudden turn in the real estate market. In addition the news of rising interest rates did not help. With the combination of these two facts, people became reluctant to make a firm commitment. Times are too uncertain!

It is with regret that this decision had to be made. For a number of families it was a disappointment and it meant a change of plans for them as well. However, the number of units sold was not sufficient to warrant further action at this time. It would have been unwise to proceed.

This also means that the purchase of the property from Salem Christian Mental Health Association did not take place.

We are hopeful that we may, in the very near future, develop additional units to provide accommodation and care for the many seniors on our waiting list.

**Board of Directors
Holland Christian Homes Inc.**

Feature

Religious quests in an age of materialism (1)

A realistic state of affairs?

John Valk

Conspicuous consumption characterizes much of North American society. Many today have an abundance of material wealth and comforts, more than previous, even present, generations dared dream. But has fulfilling material desires really satisfied the basic human spirit and quest for meaning?

An increase in problems related to sexual freedom, alcohol and drug abuse appears to indicate a spiritual rather than a material neglect. On the other hand, a disillusionment with the trappings of modern society has spawned a post-materialist rise in Fundamentalism, New Age Movement and Mother Earth Spirituality.

The 1980s have been characterized as the decade of the "me" generation. Individualism and greed surfaced with such vengeance and profundity that all of us, capitalists and politicians in particular, have been forced to reconsider the long-term "fruits" of our labour.

For example, in parts of Atlantic Canada up to 50 per cent of hospital admissions concern respiratory problems. These are not unrelated to the regions love-affair with pulp and paper, coal-generating hydro-electricity and cigarette tax-dollars.

South of the border in that great land of opportunity, politicians in Miami have virtually written off an entire generation of young people, victims and perpetrators alike who looked for their "opportunity" in the addictive drug "crack" cocaine. Sexual licence, touted as a great advance of our "enlightened" society, has instead brought in its wake sexual enslavement, abortion, even death.

The larger questions

The 1990s may well be the decade in which the "fall-out" of the '80s will come crashing down on our heads and haunt us as we have never before been haunted. Only slowly are we beginning a re-examination of our North American motives, emphases and orientations. Environmentalists, in particular, are acutely aware that in order for the planet to survive we need desperately to generate new responses and stimulate creative energies.

Los Angeles appears to have taken up the challenge. Better known for its stagnant air than its angelic citizenry, this sprawling metropolis has, in desperation, attempted a radical turn-around. Is such possible? Or, is the scenario merely a pouring of new (Californian style) wine into old familiar (industrial-capitalist) wineskins?

Before radical (root) changes are possible, larger questions need necessarily to be asked: who we are, what we wish to be, and what the meaning of life is.

These questions should creatively combine reflective hindsight and visionary foresight. They become questions of ultimate concerns, and are, by their very nature, religious. Forced to reflect on what and to what we ultimately dedicate our time and energy, perhaps we will become clearly conscious of the destructive course we have chosen, sometimes naively but mostly out of wilful ignorance. The path of least resistance, immediate gratification and individual achievement has been the "god" we have honoured and glorified. It ultimately dictates our day to day thinking and acting.

If we have been plagued by naivete or ignorance in the past, these can hardly serve as a defence today. Yet, there is no guarantee, of course, that anything will change if we gain "knowledge" of what we are doing and of what is crumbling around us. As Ecclesiastes 12:12 puts it, "of the making of many books (and reports) there is no end, and much study is a weariness of the flesh." It is really a matter of wilful choice, and these choices have also to do with the religious and the spiritual.

Narrow intellectualizing

Matters of the faith have often been narrowly assumed to involve only "knowledge" or "truth," understanding the right doctrines, creeds and confessions. The Reformed tradition, in particular, has not been immune to this. In the past, the ability to point out the doctrinal errors (we used to call them heresies) of Anabaptists, Catholics and *Remonstranten* made one an envious (armchair) theologian. But with the coming of Liberation Theology any doctrinal musing not rooted in praxis has been sharply criticized. That is, the real struggle to find meaning and salvation cannot be divorced from existence in a world beset with wasted lives, corrupt ideologies, and polluted environments.

We all "know" that belief

unrelated to practice or conduct is empty. Faith without works is dead, as the biblical writer James informed us long ago. Yet, are we not still sufficiently wary of a "works righteousness" that the passage "work out your own salvation in fear and trembling" (Phil. 2:12) causes some consternation, even discomfort?

Since formal spiritual training frequently ends after our catechetical instruction, often our greenest years, many become content with a truncated spiritual nourishment once (perhaps twice) on Sundays. Then working out our salvation Monday to Saturday somehow gets lost in the daily struggle to compete, turn a profit or simply stay in tune. Spirituality becomes a private (Sunday) matter, conveniently distanced from the nitty-gritty of politics, corporate responsibility and landownership.

Our (mis)information

We must admit that we often, perhaps too uncritically, permit the allures of the "candyman" to infiltrate our minds. If what we see, hear and read determines our view of the world, then we frequently allow the secular world to impress upon us, either directly or indirectly, that more indeed is best and that individual freedom is the highest ideal. Any murmurings to the contrary are cast as out of tune or out of date.

That is, (traditional) spiritual or religious concerns, once the mainstay of society, are now largely irrelevant to life. Commercial television does a good job of giving us principles, morals and values based on anything but the Judaeo-Christian tradition. Sometimes a Hollywood rendition of this or that "Christian" event evokes a stimulating thought, but for the most part our media prefers to focus on the scandals and abuses plaguing the church, subtly reinforcing the idea that the church really has not much of relevance to

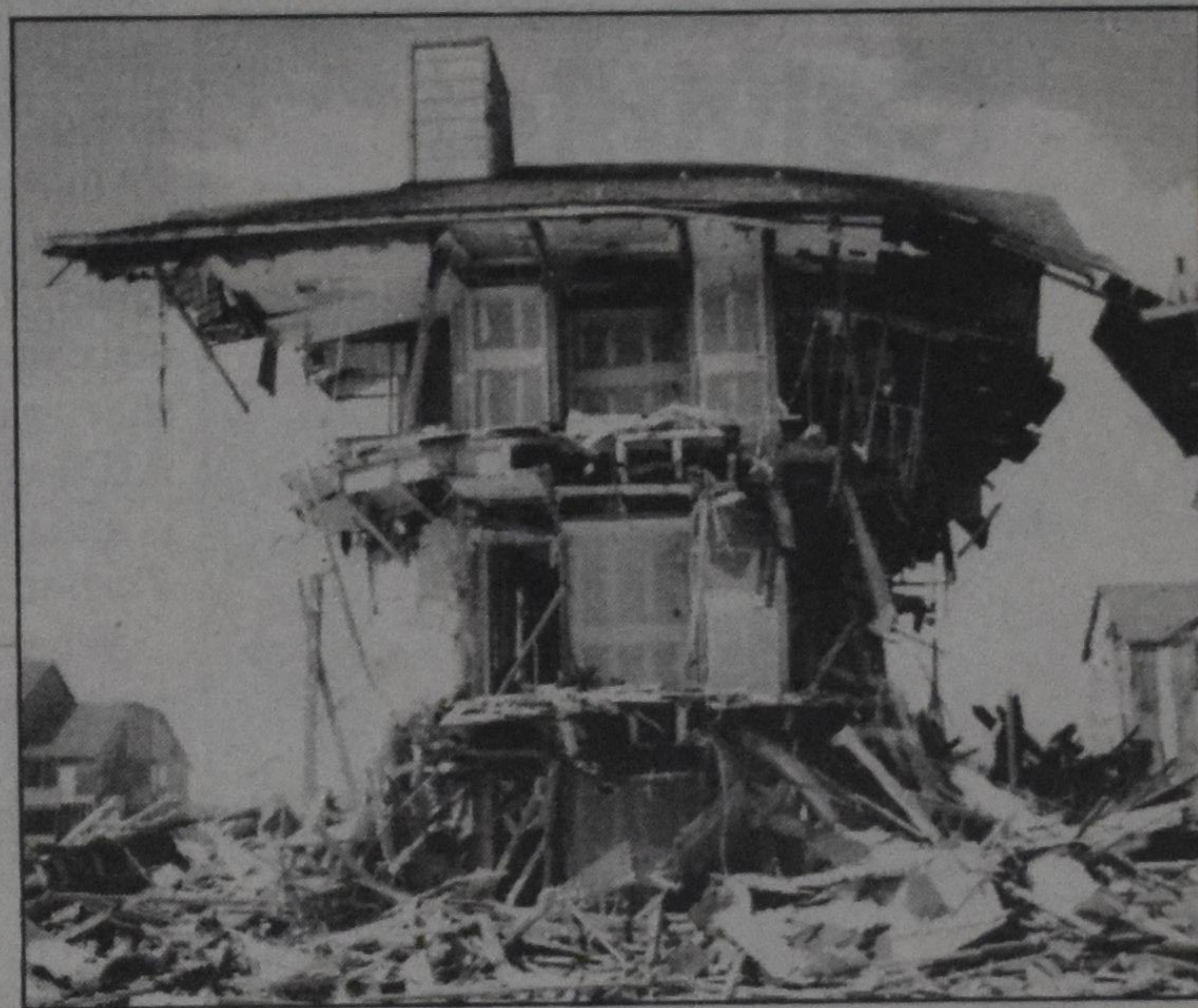


Photo: Nelson/Dallas Morning News

... the "fall-out" of the '80s will come crashing down on our heads

contribute.

Our glossy fashion magazines foist on us the belief that the clothes really do make the man, or the woman, and not what is in the heart. Society's love-affair with power, wealth, knowledge and personal satisfaction becomes all consuming. And, if any are at a disadvantage, numerous courses in "personal development" will get one back on track.

Our public educational institutions are largely spiritual wastelands, where religious absence is falsely assumed to be religious toleration. Rather than developing a clear understanding of the world in terms of the great religio-cultural traditions of the past, students

somehow get the message that these traditions might have certain mythical relevancy, or, for all intents and purposes, have ceased to exist.

Is all of this itself not a subtle, but unacknowledged, spiritual orientation. Does it not itself give a message of what is most important in life. The pursuit of "goals," be they power, fame, wealth, submission, service or gratitude, are religious quests. They are indeed matters of spirituality.

(Next week: Our spiritual nature)

John Valk is campus minister of the Christian Reformed Church at the University of New Brunswick, Fredericton, New Brunswick.

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A white funeral for Patrice

Patrice O'Donnel is a former prostitute, a former convict and a recovering drug addict. She decided at one point to leave her illusory world of unfulfilment behind her and just have "a nice, quiet life." She wanted a child before she got too old. Above all, she wanted to be loved "for the right reasons." Then she discovered that she had contracted AIDS when sharing a needle with someone who had the AIDS virus. The brief story of her failed hopes is told in the June 17 Sunday edition of the *Toronto Sun*.

What makes Patrice's story even more poignant is the fact that she was physically and sexually abused in foster homes when she was a child. She never had a chance. Her story is the story of a person more sinned against than sinning. One awful consequence of the deadly combination of having been sinned against and sinning is that at age 38 she suffers from cervical cancer, ulcerations in her throat, diarrhea, arthritis and sores in her nose and arms.

Her only comfort

There is a whisp of hope in this story. It's not the kind that will excite North-American believers in the everything-is-honky-dory-once-you-accept-Christ religion, but it makes sense in her circumstances. Patrice is holding on to belief in a gracious and forgiving God, a belief that makes her face the fact that she will never be loved (by a man, I presume) for the right reasons but that keeps her from taking her own life, allowing her to pin all her hopes on a new beginning in heaven.

The bits of faith that she has help her to focus on the only thing that can still be redeemed as far as her existence on earth is concerned — her funeral. She wants it to be a happy affair — birthday balloons in the parlour, on the coffin a picture of herself smiling the way she used to and a white rose with baby's breath inside the coffin. And, finally, she wants to be buried in white "as a symbol of going back to innocence."

It's a tender story of a young woman who, perhaps better than most Christians, understands the absolute necessity of innocence and the great value of love. She fits the parables of the hidden treasure and the pearl. She would sell all she had to attain the kingdom of righteousness. Many of us have not sinned dramatically enough to understand the intensity of her feelings of loss, the deep longing she nurtures for what has so cruelly escaped her in this life.

Characters in sin

Many of us can apply to ourselves the saying of Jesus "He [or she] who has been forgiven little, loves little." Many of us are "petty crime" sinners who make the mistake of thinking ourselves rather pure when compared with the ones who sin over a \$1,000, so to speak. We might take to heart the somewhat tongue-in-cheek remark made by Luther in a letter to Philip Melanchton, who suffered a bit from scrupulosity: "Sin boldly; yet, believe more boldly."

Talk about bold, grand-larceny sinning ... my mind goes back some 20 years, to when Francois Kouwenhoven, a minister of the Canadian Reformed Church, attended a meeting in the Toronto District Christian High School, where I was vice-principal. He stopped for a moment in front of a picture hanging in a classroom that showed some 30 or 40 members of the European royalty gathered together for the occasion of a wedding, probably the wedding of Queen Elizabeth and Prince Philip. Kouwenhoven pointed at the group and, with a grin that showed a row of gold-capped teeth, he made the rather cryptic but unusual statement: "Beautiful sinners."

His statement has always stayed with me. I sensed that Kouwenhoven was saying something about being sinners that many, many preachers miss as they present the gospel. He was not advocating that people sin, of course. He did not have to; people sin anyway. Nor was he saying that sin is beautiful. What he seemed to be saying was that, given the fact that human beings sin a lot, they should not be so petty or so decent about it. Show some character while you sin, that way the grace of God has a better chance of shining when it covers you. I can say that because I knew Kouwenhoven as a down-to-earth preacher of grace, instead of a preacher of morality or of middle-class redemption.

The righteous

This brings me back to Patrice O'Donnel. I sense a lot of redeemed character in her statements and in her willingness to tell her story. It's not everyday that you read a bit of good news while paging through the *Toronto Sun*. I wish I could tell her about a friend of mine who appears to be dying of cancer.

I was reading Psalm 97 to him, the one that makes God great by proclaiming that "clouds and thick darkness surround him" and "his lightning lights up the world." A little earlier my friend and I had been talking about a marvelous thunderstorm that had passed through our town that morning.

The Psalm ends with "Rejoice in the Lord, you who are righteous." My friend listened eagerly and then repeated the phrase "you who are righteous." He didn't get stuck on the phrase the way other "petty criminal" Christians might. He didn't say, "Can we really say that we are righteous?" The thought never occurred to him that we could be righteous. "Jesus is righteous," he simply said, thereby solving whatever dilemma the phrase might evoke in those who have never sinned boldly. "Jesus is our righteousness," I added, taking his statement to its logical conclusion. He nodded.

And that's what I would like to say to Patrice, a beautiful sinner dying of AIDS. "You are not only going back to innocence, when you die, Patrice. Jesus is your innocence now. He is as refreshing as the half-hour thunderstorm that blew in from the west the other day, making all sins, petty and grand, totally irrelevant."

BW

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Poetry



Rods in our closets

A few months ago I participated in The King's "Open House" with a lecture entitled "Spare the rod; spoil the child." Coincidentally, that same week there was a feature article in the *Banner* on "Spare the rod; spare the child." I was surprised that my lecture would have touched upon a timely topic since for me the issue of rod, strap, birch, belt in the punishing of children has not been a burning issue for a long time. However, the fact that some time later the lecture was urgently requested by a school for policy discussions, indicates that the use of the rod is still alive and well as a debating topic in our Christian circles.

Why is that? Is it because of those who claim that: "I was whipped as a child and I turned out well enough!"? Is it because of the book of Proverbs, the Psalms, the passages quoted in Exodus, Ezekiel, Micah, Numbers? There are a number of biblical passages we do not cite today in our quests for justice and discipline (e.g. texts from Exodus 21-23), while we quote freely from those that seem to suit our situations and inclinations.

I would like to suggest that those of us who claim the legitimacy of the rod, the whip, the belt for discipline do so because they have either forgotten/repressed the impacts such law enforcements made or they were never whipped but saw others being controlled effectively by it. Having forgotten, they remember primarily the esteem (read fear) with which they regarded the rod-wielding teachers and parents. Feeling they lack this esteem from their children and/or students, they grasp for the rod to regain what was lost or never was.

Humiliation

If we would be honest with ourselves and dig down deep into our childhood memories, I would predict that few of us would find much of honour and esteem in the reactions we had to the beatings we endured.

The last time my father hit me (and he never used a rod, only a hard-calloused hand) occurred when I was 16 years old. He did what parents of young children often do when it comes to spankings, i.e., spank the offending body part. I had offended with my mouth by speaking in a disrespectful voice and so he hit me. It was humiliating, infuriating and totally unjust at the time. The fact that I hold my father's memory high is not to be attributed to this incident — it may well be in spite of it.

I used a yardstick once to control classroom misbehaviour, and to this day I feel remorse for using the rod on the offending ringleader of the sixth-grade gang. While I stood in the hallway peering at his outstretched hand for the promised three strokes, I became aware of how fear and punitive control undermine the child's spirit and can foster a hatred in children for those who do care.

I was not able to deliver the promised three strokes, but the class was wonderfully docile thereafter. But because of that docility I suspect that the only one who learned much that year was the teacher.

Alyce Horzelenberg Oosterhuis is assistant professor of educational Psychology at The King's College in Edmonton, Alberta.

The lowly condom

Dec. 1, 1988, Maybe it was coincidence that this was World AIDS Day. There was a lot of talk about safe sex and condoms today.

It used to be that
safe sex meant abstinence.
Responsibility
meant "keeping cool" till the wedding vows were said.
But now safe sex means using condoms.

The day may come,
that parents will promote their use,
perhaps show
their active teens how they are worn,
admonish them when going on a date:
"Don't leave home without it."

It's like American Express
which gives worldwide access
to pleasures otherwise withheld: it
provides a ready "in."

The condom, so the experts say,
will save from AIDS and other sexual ills.
It is assumed that everyone will be sexually active
and carry condoms in their wallet.

When I was young, I blushed
When I walked by a drug store shelf
where condoms were displayed.
They even had a different name
that helped create derogatory overtones.
I dared not look at them --
a curious, furtive glance at best,
lest I be seen as a pervert.

But now the SHEIK has come to offer help
in talking ethics, fighting disease,
fostering love and close relationships.
This phallic cover has attained the place of a deity.
Who would have thought that twenty years ago?

It won't succeed, however it promotes itself.
It's but a substitute, and poor at that.
For passion will not be controlled by condoms
but by its giver, God, and cherished as a gift
to celebrate the mystery of love, the mystery of life.

Melle Pool
Edmonton, Alberta

Letters

South Africa coverage showed complexity

Thank you for the coverage you've given to South Africa. Your editorial and the five-page spread in the June 1 issue say it so well — no political or social condition can be packaged into neat categories and labelled.

And then you sum it up by saying the seeds of destruction are in each of us, the conditions of oppression are found

here, at home. And you end by reminding us we are part of a body which is called to follow Jesus in freeing and liberating what is bound and groaning.

Thank you for that faithful witness.
Agnes Kramer-Hamstra
Ingersoll, Ont.

Shame on the so-called

In his Pressreview of June 8, Rev. Carl Tuyl mentions that the Soviet Union heads the list in women dying of illegal abortions. He was quoting the World Health Organization.

From a news release directly from the U.S.S.R. I discover the actual facts. Rather than being considered

illegal, abortion is considered a woman's right, and 68 per cent of all pregnancies are terminated through abortions! How can a country that sees nothing wrong with abortion lead the world in illegal abortions?

I can accept the fact that countries like Indonesia, Pakistan, Bangladesh and the Phillipines are on the list. Abortion is illegal in all Moslem countries.

Shame on all the so-called Christian countries that allow abortions, except for Ireland and Mexico!

Peter Tensen
Brantford, Ont.

BEYOND BELIEF



CRC Synod 1990

The privileges of full communion

Marian Van Til

I wasn't looking forward to going to synod this year. Since 1984, I've been there every year. But the last few years have been difficult. Not just because you're listening, taking notes, writing, talking, interviewing and photographing delegates a good 12 hours a day. But because it seemed to become increasingly obvious that, though you're immersed in synod's business as a reporter, and you know the process like the clichéd back of your hand, you'll *never* be anything more than an observer, an outsider — because you're a woman.

It didn't take long to figure out that the church has an ol' boys network — both synodically and administratively. At synod there's the annual litany of jokes about wives telling delegates how to behave or what to wear, the constant referral to each other as "Brother" So-and-So (I can't imagine myself referring to other women in an all-female gathering as "Sister"), the debate (on any issue) carried on without benefit of female judgment to complement the male's, the decisions made on behalf of themselves and the 51 per cent of the church who are women. And in the denomination's agencies, none of the important posts are held by women.

Within any given synod there are delegates who deplore that exclusive network as much as a lot of us women do — men who *know* women, who work with women, who have female friends, who don't fear women or themselves. But such men have always been a minority there; sometimes, it seemed, a tiny minority.

A happy new year

Then I arrived in Grand Rapids two weeks ago and it became apparent that something was different. An indefinable but tangible spirit of openness had invaded the synod.

Everyone knew the "headship" report was coming up but no one I talked to anticipated a fight. Not so in past years. Since 1970 when the Christian Reformed Church first talked about it, the "women in office" issue has generated so much tension in delegates that it's been palpable; you could almost touch it. And the debates always reflected that. In the seven synods I've observed no other single issue has caused such anxiety, anger, dismay or disappointment. And though some delegates at this synod felt the decision to open all offices to women was very wrong, all of that negative stuff still wasn't there.

There may be sociological reasons for that (today more

men are more used to working with more women on more nearly equal levels, something which always promotes better knowledge and understanding), but such reasons don't tell the whole story.

What does tell the whole story is the hundreds of hours of prayer on the part of hundreds of people that God would send his Spirit to lead this synod.

Each year every congregation is requested to pray for synod just before it convenes, and every synod begins with a prayer service at the convening church the night before sessions begin.

But this year there was something different. I am thinking of the prayer partners for each delegate, the room where church members persevered in a prayer vigil that lasted as long as synod did, and the six months of prayer that was raised in many congregations before synod started. And it made all the difference.

That's a big reason I so firmly believe the decision to open all church offices to women is right — and that the time is right, though it took many by surprise. Though I passionately believe it's right — and biblical — I've been willing to concede at a couple of previous synods that despite my own impatience, many in the CRC weren't ready for it. Had the issue been "resolved" by a narrow margin after acrimonious debate the church and the Lord of the Church would not have been served by it.

The spirit at work was the Lord's, and if we continue to pray, it will continue to be evident — for many will have to adjust to the change when it is implemented two years from now.

The gut-wrenching fear that some feel was absent; questioning each other's faith confession because we or they were on the "wrong" side was gone.

The end of apartheid

When the vote was announced some were deeply disturbed; others of us rejoiced "greatly."

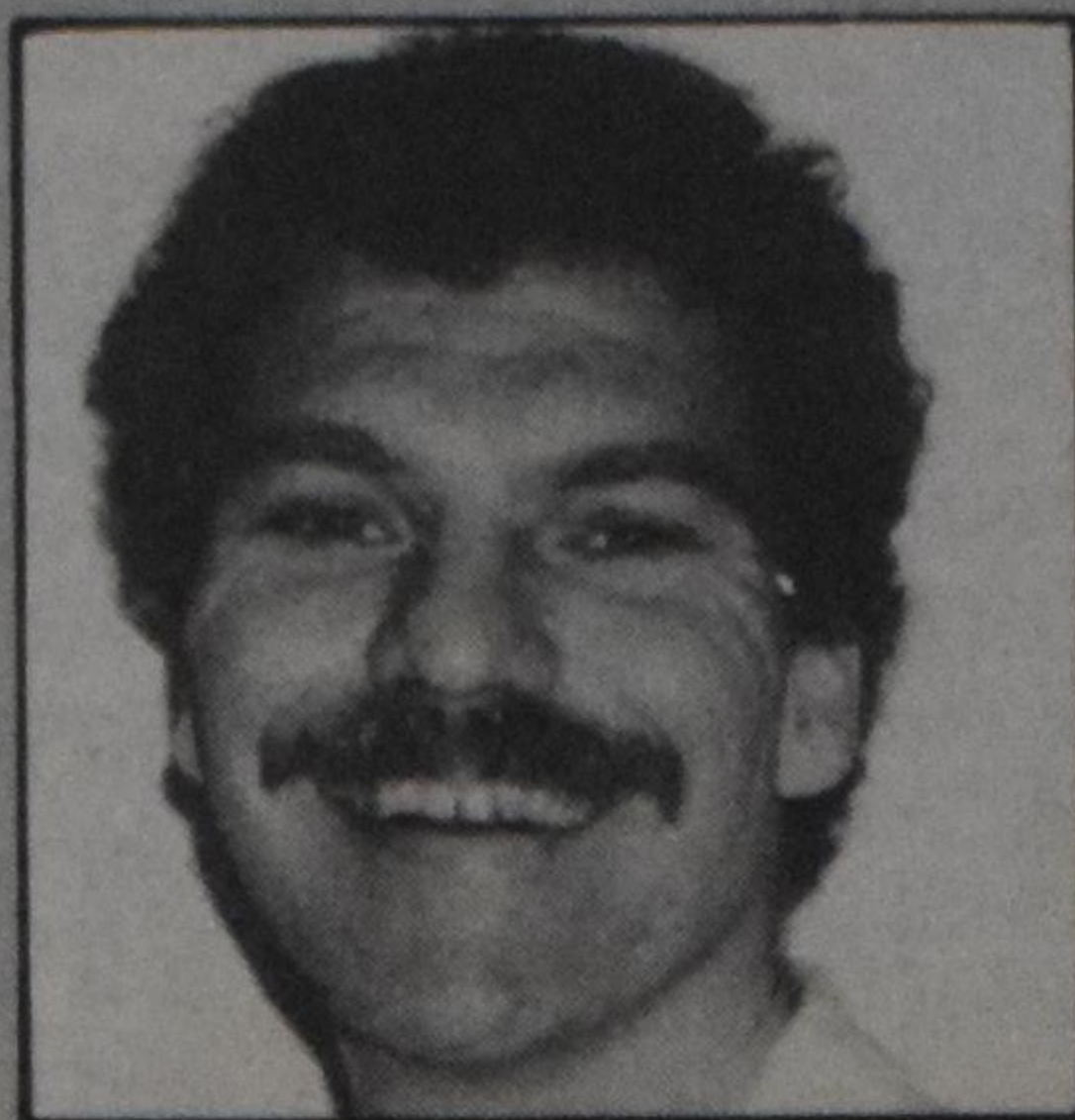
I can still hardly put in words what this decision means to me. I may never be an elder. I won't be a minister (though as a child I longed to be and was always the minister when we played church). But my church has — finally — fully validated me as a woman. It has always taught me that it values people of my gender, but in reality demonstrated that what it was valuing was not womanhood so much as our functions as mothers and wives (profoundly important functions, but not roles which all women take on,

nor the whole of what women are). The church also valued some single women for their pioneer missionary function (women who, not incidentally, could preach to Third World souls but not to ours). But until now not *all* the "privileges of full communion" belonged to *all* the members of the church, despite what the profession of faith liturgy says.

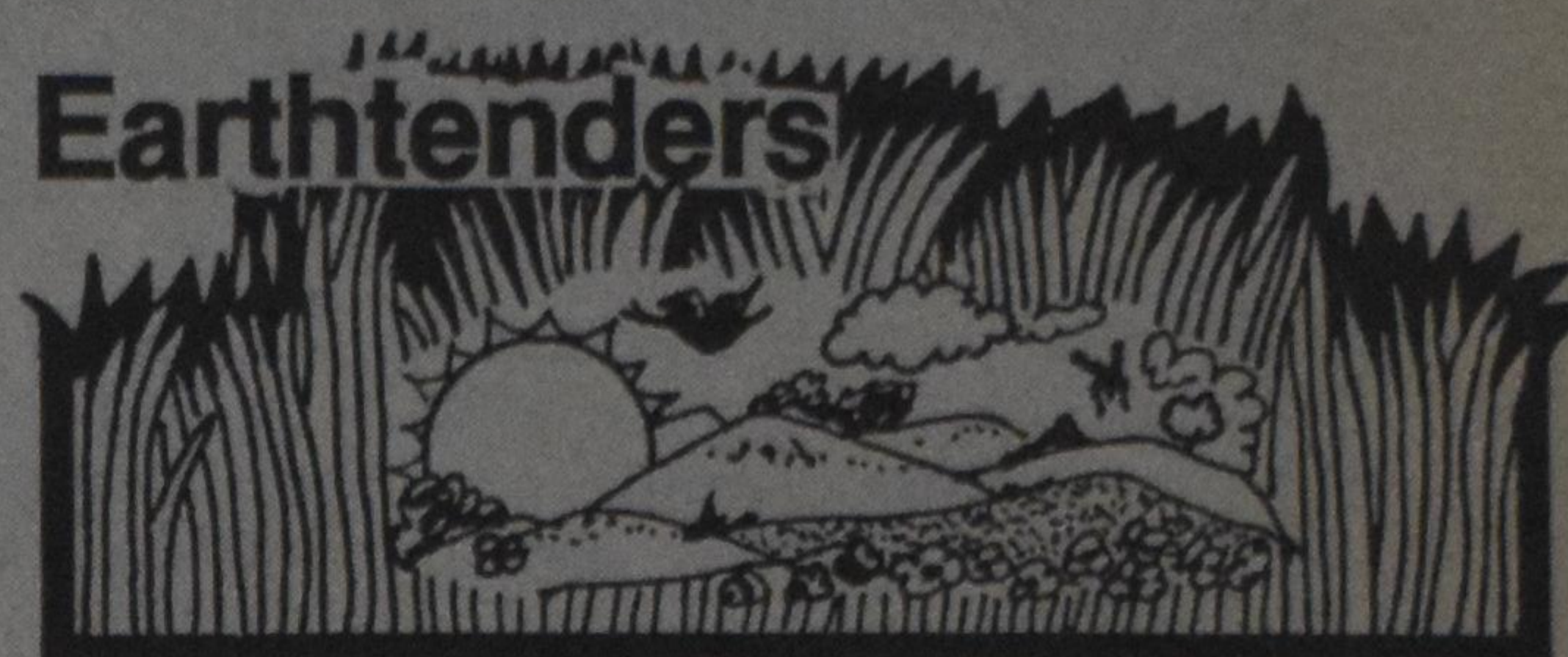
As someone who grew up in a family which talked, read and taught theology and philosophy, and lived and breathed "the church," I felt the pain of knowing that that church believed it could not use those talents and that loyalty because God had seen fit to give them to me as a woman. That's why, though I may not personally benefit from this

decision, I feel strangely strengthened by it; it means the days of ecclesiastical gender apartheid are over.

My church has recognized what God saw when he created both male and female in his image: that it is not good that man should be alone. Not even in Christian Reformed Church council rooms and pulpits.



Harry Spaling



Our place and task in the environment

Canada's Green Plan needs support

Canada is to be the industrial world's most environmentally friendly country by the year 2000.

This is the goal of a national "Green Plan" to be proposed by the federal government later this year. The plan will outline federal programs, regulations and other actions to address Canada's growing environmental problems.

In preparing the "Green Plan," the federal government recently released a sneak preview in the form of a public discussion document titled *A Framework for Discussion on the Environment*. The intent of this document is to seek public input from Canadians across the country so that public priorities will be reflected in the final "Green Plan." Three important matters are raised in this discussion document.

First, Canada's environmental resources and its economy are put in a global perspective. Canada is responsible for nine per cent of the earth's water supply and 10 per cent of the world's forests. But Canadians are also the largest per capita users of energy and the largest per capita producers of garbage. This global perspective points out Canada's important role as a steward of creational resources. But it also pricks the national conscience to self-examine our lifestyles and behaviour patterns, especially in light of the world's poor.

Second, the federal government believes that today's environmental problems are a result of the failure to take the environment into account in decision-making. The government is right. A key challenge is for economic and political institutions, as well as for individuals and families, to consciously include environmental considerations in day-to-day decisions. These decisions range from multi-billion dollar off-shore energy projects to the weekly household grocery list.

Third, the discussion document proposes government actions to deal with Canadian environmental problems. Proposed actions include national environmental quality standards for major industries, eliminating

ozone depleting chemicals by 1999, a drinking water safety act, five new national parks, a clean-up program for the Fraser River, and a federal arctic environmental strategy.

Public response important

Environmental groups readily criticize the forerunner to the national "Green Plan" as being government rhetoric and are skeptical about the lack of specifics. Political critics point to the postponement in releasing the "Green Plan" as evidence of Cabinet infighting between pro-growth and pro-environment factions. Critics on all sides condemn the discussion document because it does not provide detailed fiscal expenditures to demonstrate government commitment to the plan.

The critics need to remember that the intent of the document is to stimulate public discussion on preserving and managing Canada's future environment. Although not without shortcomings, the document does an admirable job of encouraging Canadians to think environmentally and to participate in an important government planning process. Other government plans, such as the national energy policy, did little to alter consumer behaviour or to promote public input into government planning.

Perhaps the greatest danger is that Canadians will not respond and this will be interpreted by government as a lack of commitment on the part of Canadians to assume responsibility for the environment. To help avoid that danger, all C.C. readers are urged to read the discussion document and to respond by attending regional public meetings or by writing Canada's Environment Minister and the local Member of Parliament.

Free copies of the discussion document can be obtained from Inquiry Centre, Environment Canada, Hull, PQ K1A 0H3; (819) 997-2800.

Harry Spaling is a doctoral student in geography at the University of Guelph, Guelph, Ont.

Guest Columnist

Life after Meech: "Justice, and only justice, you shall follow"

Gerald Vandezande

Life in our country will never be the same again. Nor will Canadian politics. Not after the roller-coaster Meech Lake affair that has wounded our nation so deeply.

The acrimonious debate that dominated the news for so long could have been a high-level discussion about the art of living together in harmony and peace. The private jockeying for power could have been a public, open-hearted dialogue about our communal responsibility to demonstrate fairness and justice for all Canadians.

Sad to say, it wasn't! The First Ministers could have concentrated on seeking equitable solutions to deeply-felt grievances and injustices. They should have dealt with much more than the "distinct society" provision for Quebec, however important it is. The uniqueness of the Canadian mosaic and the human right to collective self-determination of our native peoples are equally deserving of constitutional recognition and greater legal protection.

As Mr. Elijah Harper, a Cree Indian and member of the Manitoba Legislature, declared: "It's about time that

aboriginal people be recognized. We need to let Canadians know that we have been shoved aside. We're saying that aboriginal issues should be put on the priority list."

Clearly, *all* Canadians are equally entitled to freedom and justice, regardless of colour, race, or religion. Our political leaders could have developed a constitutional framework that effectively protects *all* value communities and *all* distinct societies.

Sad to say, they didn't! The historic opportunity for national reconciliation and constitutional renewal turned into a fruitless confrontation over the division of legislative powers and the pursuit of selfish interests. It happened without any real regard for the negative impact the wheeling and dealing would have on people's respect for politicians.

Tyranny of unanimity

It happened also without any apparent concern for the viability of future constitutional talks — talks that should focus on the elimination of other injustices, such as the systemic discrimination against aboriginal peoples, and

entrenched poverty of the Atlantic provinces and the worsening alienation in western Canada.

The First Ministers not only violated the principles of parliamentary democracy which require an open process. They also saddled themselves with the rigidity of a constitutional rule that demands unanimous agreement. This rule permits a single province to prevent the adoption of any change in the Constitution, no matter how minor or how essential it may be to the practice of justice, the strengthening of mutual respect and the promotion of national well-being.

This short-sighted insistence on the approval of all the participants regarding every word and comma in the Meech Lake accord provoked much useless anger and alienation. It inevitably produced stalemates that caused much bitterness and little hope for co-operative federalism. The First Ministers were trapped in their own straitjacket of uniformity.

This self-imposed requirement for everyone's consent fuelled the tyranny of unanimity. It did nothing to foster the spirit of national unity rooted in mutual respect

and equitable treatment for all. The preoccupation with process and detail became more important than the practice of basic principles and the articulation of a dynamic national vision.

It is no wonder that the secret talks turned into such a deplorable manipulation of media influence and political power. What should have been a determined effort to build a united Canada that is strong and free, turned into a national tragedy. We witnessed national leaders who became slaves to brokerage politics and power plays rather than servants of fairness and justice in the interest of social harmony and political peace.

All we can do?

One night, as I was reading the newspaper and listening to media reports on this sad spectacle of big men playing little games during a national crisis of historic proportions, some thoughts flashed through my mind.

I remembered that someone had said, "All we can do is pray that God will save our country

from breaking up." He implied that there is nothing we ordinary citizens can do to help bring about political change that will produce a more caring and sharing society, a strong and united Canada. Maybe he's right, I thought.

Then, I was reminded of the biblical call to *do* justice, *show* mercy and *walk* humbly with God. After some reflection, I concluded that this invitation means to pray *and* work, in dependence on the Creator, Redeemer and Sustainer of life, including political life in a disunited Canada.

I hope and pray that all of us will accept this invitation, and that we will practise it to the best of our ability. When we do, we also have every right to challenge our political leaders: "You shall not pervert justice; you shall not show partiality ... Justice, and only justice, you shall follow ... (Deut. 16:19,20).

Gerald Vandezande is CPJ's national Public Affairs Director.

Colourful pilot, 'fearless witness for Christ,' dies in crash

BRISBANE, Australia (EP) — Captain Stan Lindgren, an active Christian pilot who was once Libyan leader Mohammar Kaddafi's personal pilot, was killed in a May 11 plane crash. The plane carried the Mayor of Cairns, as well as leading local government officials who were returning home after attending a conference near Prosperpine. There were no survivors. Officials are investigating the cause of the crashy.

Lindgren, known for

offering Bibles to passengers, distributing them to people and leaving them in hotels "in places off the beaten track," was known as "a fearless witness for Jesus Christ and never missed an opportunity to share his experience with others," according to an account of his death.

Lindgren, who flew his plane in a number of movies, including *Crocodile Dundee*, earned a reputation among the film crews for talking about the Christian faith and for

distributing Bibles. Lindgren and his wife were active members of the Cairns Independent Baptist Church and were involved in various Christian activities. The couple founded Air North Queensland, their own charter business.



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Solitude and community

Let him who cannot be alone beware of community. He will only do harm to himself and to the community. Alone you stood before God when he called you; alone you had to answer that call; alone you had to struggle and pray; and alone you will die and give an account to God. You cannot escape from yourself; for God has singled you out. If you refuse to be alone you are rejecting Christ's call to you, and you can have no part in the community of those who are called

But the reverse is also true: Let him who is not in community beware of being alone. Into the community you were called, the call was not meant for you alone; in the community of the called you bear your cross, you struggle, you pray. You are not alone, even in death, and on the Last Day you will be only one member of the great congregation of Jesus Christ. If you scorn the fellowship of the brethren, you reject the call of Jesus Christ, and thus your solitude can be only hurtful to you

We recognize, then, that only as we are within the fellowship can we be alone, and only he that is alone can live in the fellowship.

Dietrich Bonhoeffer, *Life Together* (New York: Harper and Row, 1954), 77.)

Church

Marian Van Til, page editor

After 80 years, Nigerian denomination nears independence

MKAR, Nigeria (CRWM) — Christian Reformed World Missions began evangelism ministries among the Tiv people of Nigeria in 1911, but 20 years later there were only six baptized Christians. But in 1990, the Church of Christ in the Sudan Among the Tiv (NKST) counts total Sunday attendance at nearly 435,000 people — somewhat more than its Christian Reformed counterpart in North America.

Most of the work of North American missionaries from the Christian Reformed Church is now in the hands of Tiv leaders who work in the NKST headquarters in the city of Mkar. In addition, 15 Nigerian missionaries and more than 660 evangelists are

continuing to expand the church through outreach.

NKST General Secretary Iyortyom Achineku recently provided some new statistics on the state of the denomination at the beginning of its ninth decade: of the 435,000 Sunday worshippers, 65,000 are communicant members; there are nearly 2,600 worship centres; with 24 of these worship centres organized in the past two years, the NKST now has a total of 150 organized churches; 25 Tiv men ordained in the past two years brings the total number of ordained national pastors to more than 200.

All-inclusive ministry

The growth of the NKST has

happened, and continues, because of the diversity and far-reaching effects of its ministries. The church maintains 115 primary health centres and a leprosy and rehabilitation hospital, providing medicine and education to many people. More than 425 primary schools and 29 secondary institutions are controlled by the NKST. In addition, the NKST trains pastors at the Benue Bible Institute and the Reformed Theological College of Nigeria (RTCN). The NKST also actively publishes Christian literature for use by its members.

Most of the faculty members at these institutions are Nigerians who were taught in

the past by missionaries. The only Christian Reformed missionaries still working with the NKST, in fact, are Tina Van Staalduinen, RTCN librarian, and Larry Lobdell, who teaches at the college. Nigerians are currently being

trained to eventually take their place, making this thriving denomination independent from the mission in just a few more years, which would mark the achievement of World Missions' 80-year goal for the church.

No bats in this belfry

HARTFORD, Conn. — Trinity Episcopal Church is selling pigeon droppings fertilizer as part of a fund-raising effort to pay for \$110,000 worth of repairs to the church organ.

Agricultural tests confirmed that about 1,200 pounds of bird droppings in the church's bell tower were rich in organic

matter and nitrogen, so the rector suggested selling it in three-pound bags for \$3 to raise \$35,000.

So far, the church has sold 82 bags of the "Sign of the Dove" fertilizer.

From Anglican Journal, June 1990.

The new OMPP steers car insurance in the right direction.

Your automobile insurance is changing. The new system is called the Ontario Motorist Protection Plan (OMPP).

You're protected from skyrocketing insurance premiums.

You're protected by guaranteed benefits, without going to court and without delays.

Ontario needs this change.

There are more drivers on Ontario's roads. Accidents and injuries are up. And so are lawsuits. The amount paid by insurance companies in Ontario in 1988 for bodily injury claims was \$1.8 billion. Of this, hundreds of millions of dollars went to legal fees and settlement costs — money that never reached the victims.

Good news for good drivers. Bad news for bad drivers.

The Ontario Motorist Protection Plan is a balanced system.

The good news is, it puts the brakes on insurance rate increases. The new Plan will hold premium increases this year to only 8% on average in urban areas, while average rates in rural areas will not increase at all.

It makes more money available for benefits by taking

claims out of the legal system. These benefits will be paid quickly by your insurance company.

For bad drivers there is bad news. If you're caught drinking and driving or committing a criminal offence that results in an accident, you will not receive income benefits. More police will be patrolling the highways. Fines for speeding have been more than doubled.

"Fault" is still very much a part of the new system. Good drivers will get better rates. Bad drivers are going to pay.

Guaranteed benefits, no stalling.

Under the Ontario Motorist Protection Plan, you will continue to deal with the insurance company you have now. Your policy will

automatically be converted. If you need additional benefits you can get them directly from your own insurance company.

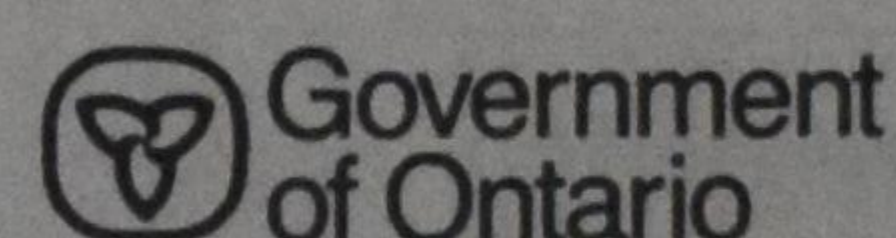
Within 10 days of filing your claim, cheques for income benefits will begin to arrive. Within 30 days, money to cover medical bills and therapy will be sent. Part of the thinking behind the OMPP is to get people back on their feet faster, with better results. And prompt compensation helps.

You don't need to go to court. You don't need to wait years. And you don't lose your right to sue, if the accident results in death or serious and permanent injury.

The new Ontario Motorist Protection Plan keeps car insurance affordable. It speeds up guaranteed benefits to accident victims.

That's the right direction for car insurance.

Your insurance broker or agent has all the details about the Ontario Motorist Protection Plan.



The Ontario Motorist Protection Plan.
Everyone's protected.



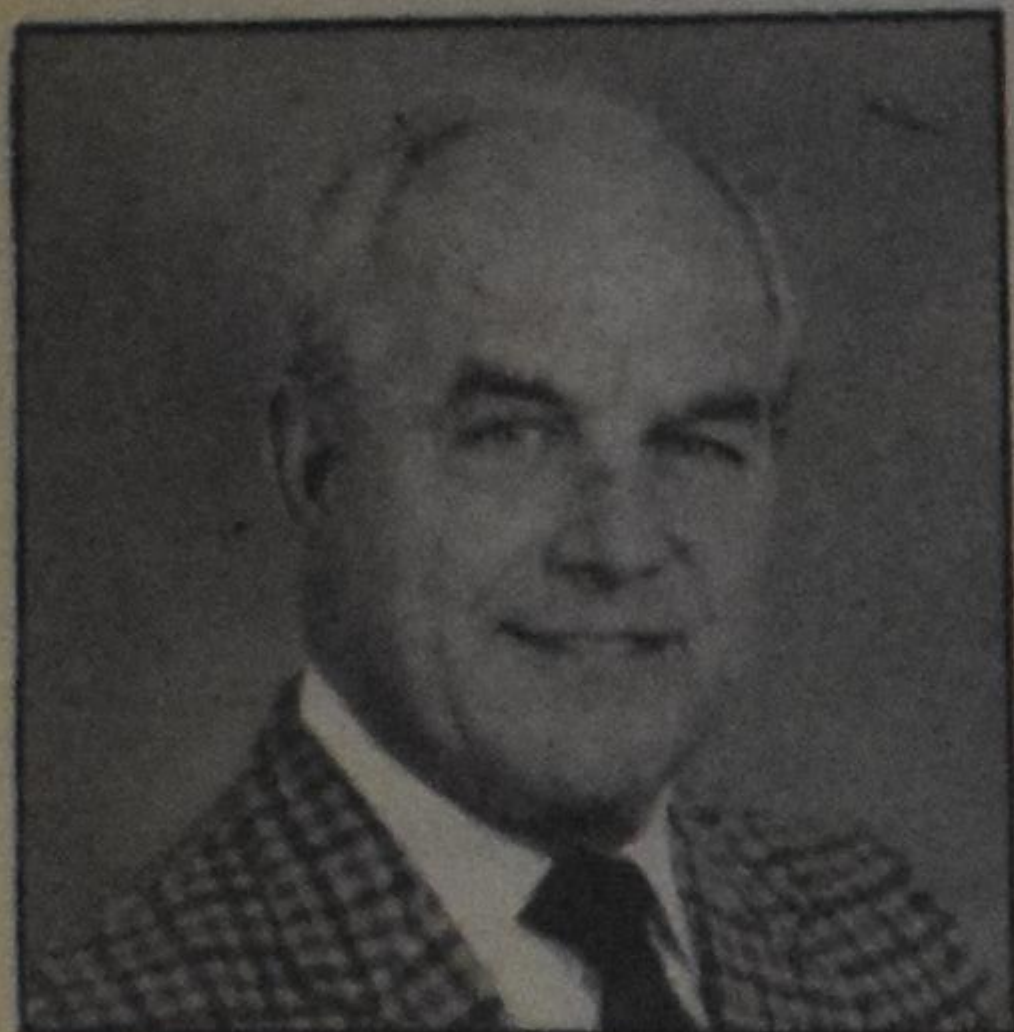
Dobson not political

POMONA, Calif. (EP) — Despite rumors to the contrary, Christian broadcaster and author Dr. James Dobson won't be tossing his hat in the political ring any time soon. Reports in *Biblical Scoreboard Alert* and in a *British* magazine have suggested that Dobson may be considering a candidacy for national office, perhaps even president or vice-president. But Focus on the Family's Paul Hetrick says, "There is no truth to these reports." Dobson denied the rumors on the air. "It's crazy!" he told listeners. "I'm not qualified for the job. I have no national stature... I have no desire at all for national office."

Following in Dad's footsteps

ATLANTA, Ga. (EP) — More than 20 years after the Rev. Martin Luther King, Jr. delivered his final sermon at Ebenezer Baptist Church in Atlanta, one of his daughters stood behind the same pulpit to deliver her first sermon as a minister. On May 14, Bernice Albertine King, 27, became the second woman ever ordained at the historic church. She is the youngest of King's four children and the only one to enter vocational Christian work.

See page 19
for
Calendar of Events



Canadian Church Scene

Jacob Kuntz

Child abuse

Child abuse occurs in every denomination. We don't have to point an accusing finger to one church communion only. It is a good thing that churches recognize this fact and do not try to hide this reality. The *Anglican Journal* of May 1990 informs us that a former choir master and church organist was charged with 20 sex-related offences involving child abuse. In that same issue we receive information about a policy statement of the Anglican Church of Canada in which all its employees are directed "to comply fully and immediately in reporting any allegations of child abuse."

"The statement says the church will co-operate fully with the authorities in any investigation of child abuse and that it will dismiss any employee found to have abused a child.

"In addition, the statement says, the church will conduct its own investigation if allegations of child abuse are made. An employee might be dismissed even if no criminal charges are laid if the internal investigation finds conduct unacceptable by the standards of the national office.

"The national office expects the conduct of its employees towards children to be beyond reproach," the policy statement says.

"The policy statement also says that the church's

personnel director will attempt to provide therapeutic services or pastoral care to those affected by sexual abuse.

"In Toronto diocese, Bishop Terry Finlay has struck a task force to study the sexual abuse of children. Bishop Finlay said the task force will consider legal requirements of reporting sexual abuse and 'what kind of teaching we can put into place that will help.'

"He said the task force will look at ways of helping victims as well as 'people involved and how one ministers to them.'

"Bishop Finlay added that Toronto has notified some other dioceses of what it is doing and in turn has been asked to share the findings of the task force."

Christians and tourism

The season of tourism is again upon us. The *Mennonite Reporter* of May 14 published an editorial entitled "Two sides of tourism." It quotes an article from a local visitor's bureau that shows how a country benefits financially from tourism (creation of jobs, development of services, etc.). It also presents a statement from an ecumenical coalition in Hawaii about "tourism's negative impacts and consequences on native Hawaiians." Its conclusion is:

"So, we clearly benefit from tourism. But tourism can also be used to exploit a people and a country. The answer lies not in cutting out travel vacations, but in learning what it means to be responsible tourists.

"Some of the trends in the industry are actually quite

encouraging. Some people are tiring of the homogenized commercial track. There's talk now about 'eco-tourism,' which includes things like bird or whale-watching or otherwise enjoying the great outdoors. The industry also talks about 'heritage tourism' — visits to

historic sites and cultural festivals.

"The church needs to be ready to denounce exploitation when it surfaces. At the same time, it also needs to recognize opportunities to share and interpret its own heritage."

The *War Cry* of June 2 wants to make more of those opportunities as it writes about the enjoyments of the summer. "God is no killjoy. After all, he invented pleasure and he wants people to enjoy themselves with good, clean fun." But Christians are also urged to be evangelists during their vacation.

"At the same time, realize that this season of the year is the golden opportunity for telling others about the good news of the gospel. The good weather, the relaxed attitude of holidayers, and the ease of opportunity for frontline Christian evangelism makes this a marvellous time for an Army to be on the offensive for Jesus. Who knows the power in

the sound of a small Salvation Army band playing 'What a Friend we have in Jesus,' as the strains of the familiar hymn rise above the noise of people at play? What memories will be stirred, what forgotten promises to God will be evoked, what tears of repentance and joy will spill.

"The fields are still, as Jesus said, 'white unto harvest.'

There are more opportunities than ever before to preach about Jesus. People are open to the gospel as they have not been for years. And in a world where false gospels abound, the truth of Christ's saving power will still reap a harvest."

Jacob Kuntz is pastor of First Christian Reformed Church, Kitchener, Ont.

Christian press in Canada

The editor of *Christian Week* (a very readable magazine itself), Harold Jantz, placed a "publisher's note" in the issue of May 15 to express his gratitude for the many excellent Christian publications we have in Canada. He mentioned a number of them, and we are happy that *Calvinist Contact* also received favourable mention. It shows that there can be good reading material in every home. Here is the note:

"One of the great satisfactions I have experienced in the past several years has been seeing the development of a number of very fine Canadian Christian publications.

"We may think that there will always be publications to serve the Christian community, but we can't simply assume them. They need vision and prayer and much hard work to bring to reality.

"It has been extremely satisfying to see a news magazine like *Faith Today* emerge, for example. It developed during the '80s and as the paper of the EFC has become a very significant voice for the evangelical community of Canada.

"Several denominational groups have very strong papers. Among those that are official denominational papers, the *War Cry*, *Mennonite Brethren Herald*, the *Pentecostal Testimony*, and the *Free Methodist Herald* are clearly some of the strongest. Other groups have

independent papers that function among them. Of these, the *Calvinist Contact* and the *Mennonite Reporter* are some of the best-edited and most informative.

"There are other papers that serve other needs. Both the *Focus on the Family* magazine and *Decision* magazine put out by the Billy Graham organization have specific Canadian editions and reach a wide Canadian readership. *Fellowship* and *Channels* are magazines that serve very well the renewal groups within mainline churches.

"Of course, this is only a partial list, and it names only those papers that reach an evangelical audience. There are others within mainline churches, for example, that are strong, well-edited papers as well. We can be grateful for every publication that seeks to strengthen the vision for the Kingdom of God and helps to unite the followers of Christ in fellowship and common effort."

Children buried alive in Liberia?

Dan Wooding

COSTA MESA, Calif — Reports circulating in Monrovia, the capital of the African nation of Liberia, claim that government troops have buried alive as many as 125 children under the age of seven to prevent them from growing up to avenge their slain family members.

The government denies the charge, but still the rumours persist and have even been carried in the *Washington Post*.

The latest round of violence in the troubled country, on the western bulge of Africa, took place on Christmas Eve, 1989, when a small force of about 100 armed men from neighbouring countries, entered Nimba County in the country's northeast. Immediately President Samuel K. Doe sent armed forces to crush the rebels, and announced on December 30 that the area had been secured.

Sources said congregations were gunned down and entire villages wiped out. Up to 150,000 refugees fled into neighbouring Guinea and Ivory Coast.

Journalist John M. Lindner of Christian Aid in Charlottesville, Virginia, reports that congregations

planted by native Liberian leader Edward Kofi, part of the African Christian Fellowship, were devastated in the attack. Lindner says that the ACF in three years had built a ministry that had grown to include 146 national pastors, evangelists, missionaries and gospel workers.

"Together, they had started over 120 churches," he states.

Lindner went on to say that two ACF missionaries were killed in the military action, their homes destroyed, and their families scattered. Two other ACF workers are missing and feared dead. The conflict left thousands of children homeless or separated from their families. ACF rounded up 60 children from the stricken area.

"These were children of our pastors and church members

killed or scattered in the conflict," Kofi said during a recent visit to the United States. But ACF has no place to keep them permanently.

In early 1989, Kofi's group was awarded the 500-acre R.G. LeTourneau property in Bafu Bay. Abandoned since 1965, it originally had facilities for an elementary school, junior and senior high schools, and a 50-bed hospital, beside housing for 200 missionaries staff. Kofi is earnestly praying for the \$200,000 needed to rebuild the rundown facilities and provide adequate housing for these children. He knows that possibly hundreds of additional children may soon be needing foster care, and he doesn't want to limit help to ACF families. Providing housing for children will cost an estimated \$50,000.

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CRC Synod 1990

Opening church offices to women: the anatomy of a decision

Marian Van Til

The decision last week by the Christian Reformed Church's synod to open all church offices to women has taken most church members by surprise. While church watchers knew that the "headship report" would be discussed, before synod convened few could have predicted the course of action taken.

What caused synod to move in that direction, much less come to that decision? — a decision which part of the church has been eagerly awaiting and which another part will greet with consternation and as a sign that the church is moving away from "the correct" interpretation of scripture.

Understanding how synodical mechanisms work will help provide an understanding of how the decision was achieved; but "procedure" doesn't really tell the story. The spirit of prayer which permeated this synod accounted for its surprising character.

The business contained in the printed agenda which is sent to delegates in the spring is dealt with by the entire synod via advisory committees. The 104 delegates at this synod were divided into 11 such committees, each of which dealt with study reports and/or

overtures and appeals on a particular subject.

The "headship report" — submitted by a study committee instituted by Synod 1987 — was given to one of two committees dealing with Church Order matters. (Synod 1989 determined that the women in ecclesiastical office is a Church Order matter, not a creedal one, i.e., it is not part of the church's essential beliefs as outlined in the creeds.)

The committee that dealt with the issue had 17 members, chaired by the Rev. Derk Pierik, campus chaplain at the University of Toronto and a delegate from Classis Toronto. Rev. Ed Tamminga from Hudsonville, Mich. (Cl. Georgetown) was the reporter.

Inconclusive report

The "headship report" which the committee considered came out of a mandate "to provide clear biblical and confessional

grounds for extending the 'headship principle' from marriage to the church" and given that, "to clarify the implications of the 'headship' of all men over all women in the church, not only with respect to the offices but with respect to the practices of the churches (e.g., in the teaching ministry, etc.)."

The report reviewed what the CRC's statements are on "headship," summarized current evangelical discussions on "headship," then presented the cases both in favour and against the 1984 synodical decisions about "headship." The report observed that the CRC's four official statements about headship "are subject to debate."

It concluded that "while weighty arguments can be credibly adduced" to support those statements (which exclude women from the offices of elder and minister), "other weighty arguments can

be raised against them."

Therefore the headship committee recommended that synod send their report to the churches" for their understanding of and reflection on the decisions of Synod 1984 and Synod 1985 regarding headship." It urged synod to "encourage continuing reflection and discussion" of the denomination's four statements on "headship."

Changing roads

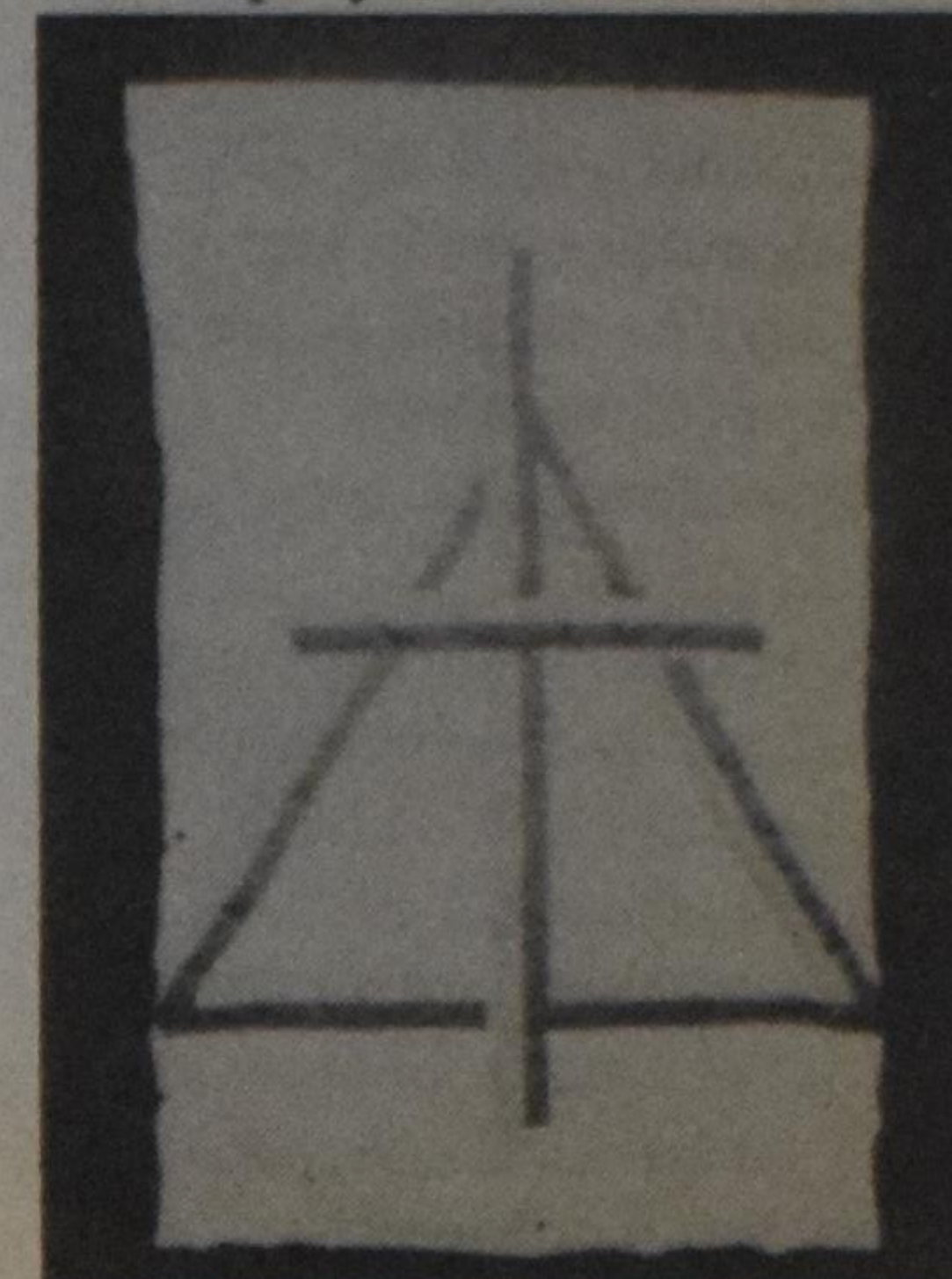
Neither the majority nor the minority of the advisory committee were happy with the report. The minority felt it was inconclusive and didn't go far enough. That's why they recommended that synod *not* endorse the report but instead, augment the committee which produced it so that it could continue working with an expanded mandate and, it was hoped, come to one strong conclusion.

The majority, however, were not content with that approach, asserting that in 20 years, six studies have not invalidated the results of the very first study committee's conclusion that excluding women from the church offices cannot be "conclusively defended on biblical grounds." That's one reason they recommended that all offices be opened to women.

Consensus emerged

But where did this "majority" and "minority" come from? How do two groups emerge from within an advisory committee? In an interview, Derk Pierik outlined the surprising developments in the committee: "From the beginning I had not thought this could happen [i.e., synod opening all offices to women]. The ['headship'] report left us with a dead-end. But through the process of the committee it became clear what to do — there was a nicely split consensus, but a consensus, a growing conviction born in much prayer."

"We started Tuesday and by Tuesday night-Wednesday morning it became clear. I had asked them to do three things: first, we went around the circle with simple introductions — who are you? what do you do? Then I asked each member to express his concerns on the issue, and finally [each delegate] was asked to address the issue itself. Then we spent time in prayer. So each time we



The Christian Reformed Church symbol representing Christ's cross and the Trinity was emblazoned on a huge banner hanging over delegates.

went a little deeper and a real consensus developed. Everybody was asked to speak; we spent a lot of time discussing, talking to each other. I asked them to be totally candid. I told them, 'Whatever side you end up on, you'll always have friends.'"

The consensus that developed expressed itself in an 11-member majority and six-member minority.

The majority consisted of seven pastors and four elders. Three were Canadians: Pierik was joined by Peter Hogeterp (pastor, Cl. Chatham), and Nicholas Terpstra (elder, Cl. Alberta South). Two other Canadians sided with the minority: Jakob Kits (pastor, Cl. B.C. North-West) and John Vriend (elder, Cl. Niagara). The remainder of the minority committee consisted of another pastor and three other elders and reporter Ed Tamminga became the chairperson of the minority. The majority and minority then each produced

Excerpts from the debate

"We could have another 10-15 study committees and we won't come to the position that headship applies in the church. Allowing women to vote in 1957 was when the 'headship' issue came up We have to move on." (Henry Numan, pastor, Cl. B.C. South-East)

"That 1957 decision has nothing to do with the issue. A congregational meeting is not a 'ruling body.'" (Jakob Kits, pastor, B.C. North-West)

"For the sake of the denomination I think we shouldn't move on this now. To me this is not a life and death issue, not something I'd be willing to stake my life on. Let's get a more complete discussion, have an on-going discussion." (Ralph Koops, pastor, Cl. Huron)

"We should defeat this recommendation [to study the matter further]. To say the study committee was not critical in its work is erroneous, if not insulting. The committee believes it is possible to be both biblical and Reformed while holding either view. Had such clear grounds for one position or the other existed, they would have found them. If you send six people to Edmonton to look for a 10-pound robin, and they spend three years looking for it and don't find it, there is no such animal." (Roger Van Harn, pastor, Cl. Grand Rapids East)

"The main cultural factor hasn't been explored. Before the industrial revolution the family was the basic social unit, the basic economic unit, and also the basic political unit. That was the context in which the New Testament was written. The competence of the individual is now the thing society hinges on. Paul couldn't have foreseen a society in which all social units are based on the individual. The question the church has to face is whether to try to be the one social structure in which the family rather than the individual is the unit of competence. In such a culture, can the headship of the [male in] the family carry over into the church while it doesn't in any other area?" (John Stek, professor of Old Testament; Calvin Seminary faculty advisor to synod)

"Women have been oppressed through history, they've been treated as property, as chattels Even today, some weddings begin with that despicable question, 'Who gives this woman to this man?' Worship too has degenerated into a man's world. But Christ doesn't agree with the discrimination against women. We have to rise above the Jewish tradition in which men in Christ's time and still today pray every day, 'Lord, I thank you I am not a slave, a Gentile or a woman.'"

"To not go ahead with this would be a serious vexing of the Spirit, and of 51 per cent of our church membership. Ninety-nine per cent of the world's population doesn't know what we're talking about on this issue. We need to talk about important things; we need, for example, a theology of ecology. The Spirit is forcing us to the real issues." (Carl Tuyl, pastor, Cl. Quinte)

"We can open the door, we can close the door, or we can talk some more. But in what direction will we talk? Both perspectives exist; we could agree to disagree One of the most painful experiences of being on the advisory committee was that we were a group of men deciding what to do about our sisters." (Jerry Alferink, pastor, Cl. Rocky Mountain)

"The burden of proof is on those who would like to change the Church Order." (Leslie Kuiper, pastor, Cl. Wisconsin)

"There's no compelling reason to change." (Harlan Vanden Einde, pastor, Cl. Zeeland)

"I share the goals of those who want to open the offices to women, but not their impatience." (Cecil Van Niejenhuis, pastor, Cl. Alberta North)

"It's just about right that on the 20th anniversary of the first study committee we resolve this issue." (Albert Morbey, elder, Cl. B.C. North-West)

"I have made a 180 degree turn [on this issue] which has been very difficult for me. The scriptures haven't changed but the glasses which I used to read them changed." (Derk Pierik, pastor, Cl. Toronto)



Ralph Koops (pastor, Cambridge, Ont.; Cl. Huron) makes a point to John Tenyenhuis (pastor, Rehoboth-Fellowship, Toronto; Cl. Toronto) after the decision to open all offices to women. Koops thinks the issue may have been resolved too soon, but does not oppose it in principle. Tenyenhuis said, "I shed a tear [of joy]!"

Synod votes to study regional synods, hire an executive director

Marian Van Til

As a result of a major "structure review," synod voted to study the matter of regional synods, hire an executive director, begin calling the denomination's stated clerk a "general secretary," and adopted an advisory committee's proposed alternative structure for the denomination rather than that presented by a structure review study committee.

The structure review was one of the two major issues facing this year's synod. It arose, like the "headship" issue, out of a study committee report. This is not the first time the church's growing administrative organization has been scrutinized by synods. As the structure review committee noted, "For the last 18 years this concern for effective and efficient co-ordination of denominational work has been on the mind of the church."

In 1971 synod transformed the existing three-member Synodical Committee into a Synodical Interim Committee (SIC) with more than 12 members representing the various geographical regions of the denomination. The SIC became a sort of executive committee for the church. The SIC was supposed to be responsible for monitoring the work of church agencies (World Missions, Home Missions, World Relief, Publications, etc.). The SIC can make decisions on certain

matters needing immediate attention and which, therefore, could not wait for action by a general synod which meets once annually.

Since 1971 matters relating to the SIC's task and its relation to the church's agencies (World Missions, Home Missions, Publications, etc.) and their tasks have resurfaced several times.

'Vision 21'

In 1983 synod appointed a committee to study "the organizational structure of the [church] including all denominational boards and agencies." The results of that indepth study were finally presented to Synod 1987 as a report called "Vision 21." The report called for an executive committee with "authority to administer the work of synod through its various agencies." It also wanted the group of now more than 20 denominational ministries under four operating boards. The proposal generated significant reaction in the church, including five reports and 22 overtures to Synod 1988.

The structure review committee which reported to synod this year continued the work of "Vision 21." The current committee was asked to consider issues such as the pros and cons of centralization and decentralization, various administrative/structural models, how accessible (and accountable) the SIC is to church members, how

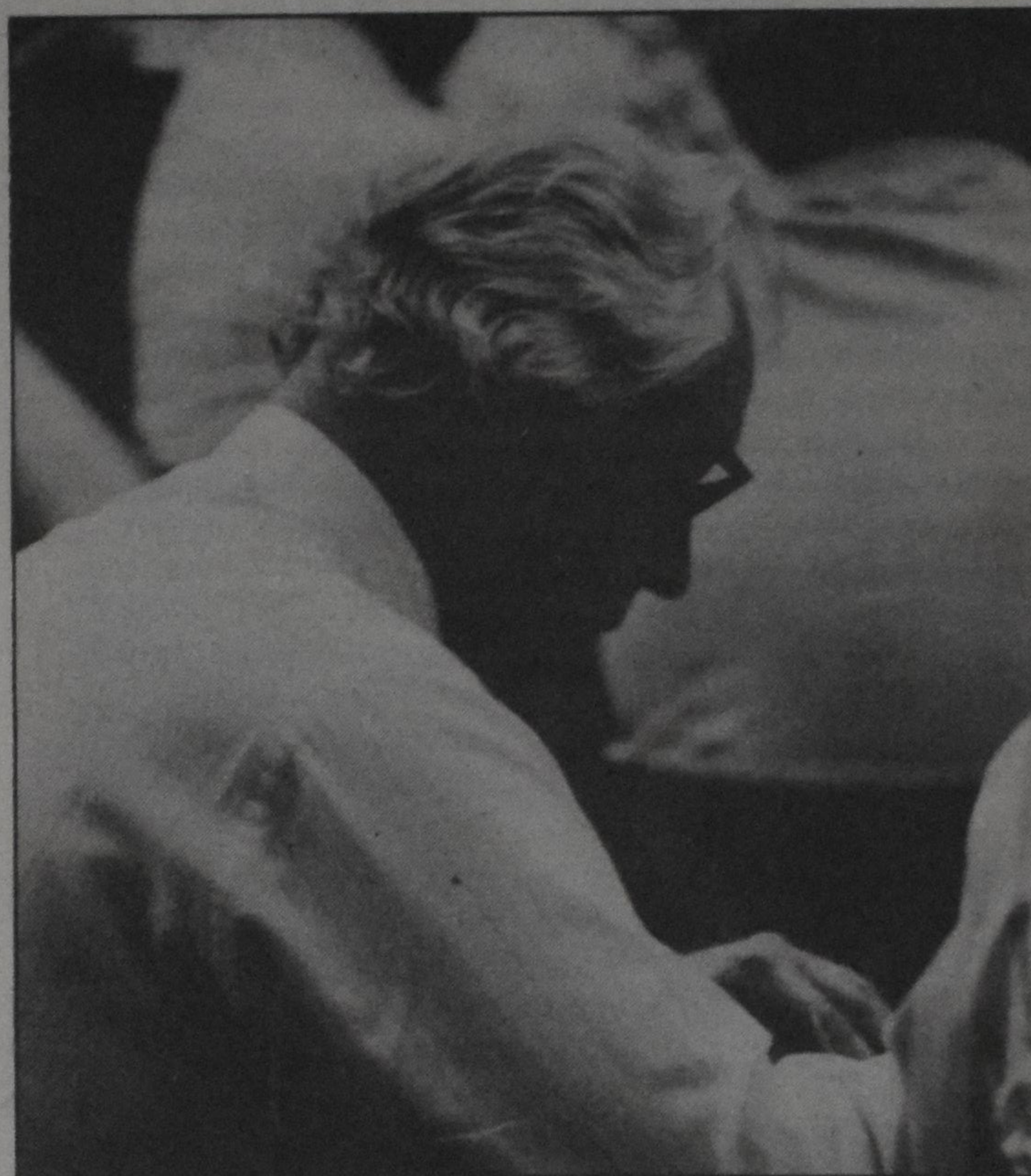
administrative structure affects church agencies and programs, size and workload of operating boards and committees, how or whether ethnic minorities are effected by representation on boards.

What the structure review committee finally recommended was a model in which the SIC would become the "Synodical Administrative Board." Seven ministries committees would then stand under that board's umbrella (broadcast, diaconal, domestic, educational, publication, support, world). Each ministries committee would be made up of one or more church agencies; e.g., Domestic Ministries would include Chaplains, Home Missions and Race Relations. Each of the agencies under the seven "ministries" would have a director as they do now.

Yet another plan

Synod's advisory committee on church structure didn't like the structure review committee's plan. The advisory committee recommended its own, one which it felt "builds on existing structures" while incorporating executive functions suggested by the structure review committee.

Because the advisory group wanted to build as much as possible on the work of previous synods their major concern was how the SIC functions. The advisory committee's plan was to do what Synod 1981 wanted to



Carl Tuyl (pastor, First Kingston, Ont.; Cl. Quinte) gets ready to report on his committee's proposals for restructuring the denomination. Tuyl called himself a "last-time delegate." He retires in September.

do but didn't: "To empower the Synodical Interim Committee with the requisite authority to ensure results" regarding the church's agencies' co-operation with each other, planning, setting priorities, and so on.

Giving such authority of "proper coordination" to the SIC, the advisory committee felt, would result in better integration of all denominational agencies and their programs, instead of, as many felt, the church's right hand not always knowing what its left hand is doing.

Synod 1990 agreed with its advisory committee and adopted its recommendations and structure plan. Synod 1991 will be asked to ratify the changes. They are outlined below.

I. Regional synods

Synod didn't want the regional synods idea (proposed by various Canadian classes) to get lost in the structural shuffle. So it appointed a committee to study the issue and report to Synod 1993.

II. Joint venture agreements

Synod noted that "the movement of Canadian funds to the denominational office [in Grand Rapids] has created problems." Canadian law requires that Canadian donors "maintain direction, control and supervision" over "the application of their funds by the denominational office." Not all denominational agencies have complied to the same extent. So synod instructed the SIC to make sure they do.

III. Proposed alternative structure

1. Changing the Synodical Interim Committee's mandate.

The SIC will be responsible

for developing a plan which will help integrate the work of denominational ministries and agencies. It will carry out its management work through an "Executive Director of Denominational Ministries." The SIC will present to synod periodic analyses and reviews of the church's programs. The denominational stated clerk, who is a member of the SIC, will from now on be called the "general secretary," terminology more in line with what various other denominations use.

2. A full-time "Executive Director of Denominational Ministries," responsible to the SIC, will provide continual "information, data, and oversight" to enable both the SIC and the agencies to carry out their responsibilities. "As servant leader he [sic] will exercise inconspicuous authority to build collegial consensus so essential to developing the rapport and trust" the agencies need to function and co-operate.

3. A "Denominational Financial Coordinator" will serve as the financial manager for the SIC and will report to the church's executive director.

4. A "Ministries Management Team" was established. It will be composed of "senior executive of our denominational agencies" and chaired by the executive director. Its function is currently performed by the Interagency Advisory Council and Mission Coordination Council.

5. The existing agency structure will be maintained. They will not be subsumed under operation boards or committees as "Vision 21" and the structure review committee suggested.

their reports, pointing in different directions.

Long but amiable debate

According to synodical procedure, a study committee report takes precedence over advisory committee reports if the latter differ substantially from the former. That was the case but the study committee conceded to the minority report, some of which was similar to the content of their own report.

The debate began with both Derk Pierik and Ed Tamminga telling delegates that despite their differing opinions, "there was no rancour whatsoever" among committee members. "We engaged in much prayer," said Tamminga, "and God has answered those prayers. We challenged each others' positions and concluded by praying together again." Both men expressed the hope that "that spirit [would] guide synod as well" as it debated the issue.

And virtually all delegates felt that it did.

The recommendations of the minority were discussed and

tabled; likewise the majority report. The six hours of debate on Monday, June 18 ended with the narrow defeat (91-89) of the minority recommendation to further study the issue.

Delegates and observers alike (the galleries were packed) went to bed wondering: what now?

New beginnings

Late that night and into Tuesday morning the majority advisory committee met again, finally issuing a slightly revised report which tried to reflect some concerns raised, particularly how a decision to open all offices to women might effect some in the church, requiring wisdom and pastoral sensitivity. A new recommendation with a pastoral intent suggested the appointing of a committee to "receive communications from the churches" about the issue. Such a group would also advise Synod 1992 "with respect to the ratification" of the Church Order change (Article 3) which deleted the word "male" from the qualifications of officebearers. Interestingly

after some debate, such a committee was deemed unnecessary.

Just before lunch on Tuesday synod voted "to permit churches to use their discretion in utilizing the gifts of women members in all the offices of the church." Synod 1992 will be asked to ratify the decision.

There was no emotive uproar in the audience (they had been warned that applause and audible reactions, negative or positive, during the debate were inappropriate). So while some of them sat in strained silence or shook their heads in disbelief as the 99 to 84 vote was announced, others smiled broadly or sat with near-silent tears of joy streaming down their faces before they hurried out to spread the word.

A few days later, as implications of the change sank in, there was still great harmony among delegates. Though they fell on both sides of the issue, they were united in their determination to continue to pray for and work in the church they love.

CBC radio and the Canadian nation (2)

Ferret out the hidden multicultural treasures

Calvin G. Seerveld

Calvin Seerveld was recently invited to present a discussion-starter for a planning conference of CBC radio hosts Gzowski and Enright and a number of executive producers intent on developing strategies and priorities in CBC radio "public affairs" programming for the next five years. What follows is an excerpt of his remarks.

A strength of Canada as a country is multiculturalism — say I as an inhabitant of Canada with Dutch-ethnic, rural-American background, but with metropolitan experience for the last 30 years. We are in the throes of finding ways to honour that touted cultural plurality.

It is a tough old problem for any institution or body of people maturing historically: how do we commend differentiation of the whole without fragmentation, and simultaneously, while respecting differences, maintain a wholesome integration?

This second point I want to propose for your reflection (opposition, discussion) deals with formulating the special task of media, like CBC radio Current Affairs in the complex problem of Canadian multiculturalism. The media are not meant to take political sides on Meech Lake. You are not supposed to represent partisanly an economic-class on the GST. Your responsibility as a communication service in the nation is to communicate, to bring pros and cons of political and economic issues to articulation in a common forum, also unpopular positions and opinions. CBC radio, as I understand it, does not "settle" socio-economic or political or language or gender problems, but is called upon to help the different and disparate figures at large to come to understand both themselves and the other more deeply.

Encourage alternative contributions

It may seem like a parochial example, but I should like to use a personal experience to illustrate the vision I think would be appropriate for CBC radio to take on the problem of Canadian multiculturalism.

For 10 years I worked on a committee to develop a contemporary hymnal/psalter for a church communion which spans both Canada and the United States. Ten per cent of the communicants are black Americans. So as committee we met with the black musical leadership of the church and asked, "What from your tradition of black spirituals, gospel song, 'soul,' would be good, in your judgment, for the whole church to sing?" We did not pose the problem: since you blacks constitute 10 per cent of the membership, we are

reluctantly willing, in a kind of proportionate affirmative action, to give you a corner on selecting 60 of the projected 600 songs. We asked the two per cent Puerto Rican communicants for their contribution to the whole too.

The songbook now has Spanish text and castanet rhythms, next to black songs with ninth chord harmonies, next to sturdy Genevan-Huguenot melodies of the 1500s, along with traditional mainline songs — an incredibly enriching singing experience.

No matter how self-effacing a reporter, commentator or interviewer be, we all know that the kind of questions asked in a communicating exchange shape and determine the possible answers in the ensuing discussion. CBC radio as a communications media necessarily and professionally always has to provide its public an orientation by fallibly, correctly selecting issues, setting priorities, giving context, and drawing out implications of what is being communicated — utterly appropriate. *The leading vision for recognizing and articulating Canadian multiculturalism, in my judgment, as public service, is to be ferreting out what contributes to the common weal, especially encouraging alternative contributions to the mainstream one, in focusing on our common wealth in Canada.*

For CBC to be hostage to demographic statistical claims for attention would be foolish. To fall into specialist programs unintelligible to an ordinary alert man or woman would be a mistake: public service radio is to be the general practitioner among resident specialists, the GP who diagnoses, refers, and integrates the specialized knowledge. Communicators mediate.

There are riches galore to mediate — particularly the non-political, non-contentious issues of immigrant ethnic and native folkways, stories and skills, ways-of-life — waiting for discovery by CBC radio investigators, the hidden treasures of Canadian multiculturalism.

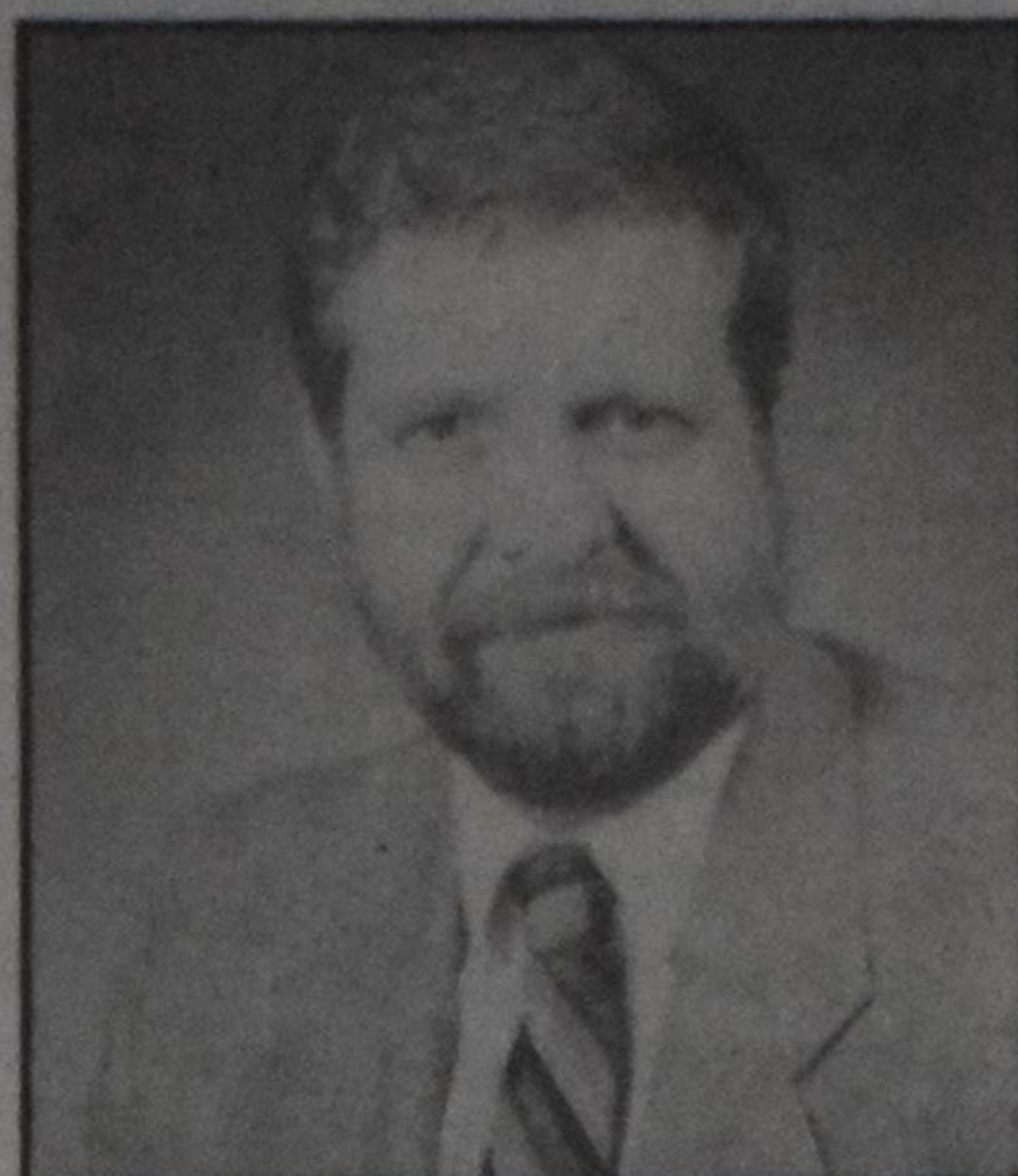
And even on contentious political and economic issues, it is possible that we Canadians may see from what is happening in Eastern Europe today, where alliances within a country have pre-Enlightenment traditions so

that the compromises reached will possibly not follow the Lockean-American individualist model that allows for the tyranny of a majority to regulate: if CBC radio Current Affairs keeps its eyes peeled,

they may see in Eastern Europe how societal compromises can mean you do not have to give up final commitments, but must limit your claims, and in that way bond the strength of multiculturalism.

(Next week: Giving faces to Canada — last instalment)

Calvin Seerveld is Senior Member in Philosophical Aesthetics at the Institute for Christian Studies in Toronto.



Family Business



Meech parade was entertaining

This is the third time I started writing this month's column in repeated anticipation of some kind of resolution to the Meech Lake saga. Instead I spent a great deal of time watching television during the week of marathon closed-door discussions. And so I waited to the bitter end. In the meantime there were only periodic tidbits of what was being discussed, presented by a media that only a few weeks earlier discovered how well it was being manipulated by the politicians.

In this instance, Mr. Mulroney presumably decided that the interest of democracy and national unity would be best served by excluding all public consultation. In fact, the matters were so important that the public could not even be trusted to observe the discussions. Rather, Canadians were treated to a nightly parade of the premiers. All that could be heard, were some selective comments designed to "spin" the public and set the agenda for the next day's antics behind the closed doors of the National Conference Centre.

It's become readily apparent that Mulroney still seems to think he's trying to mediate a private labour dispute involving opposing parties with conflicting objectives. Providing national leadership seems to have escaped him and has been replaced by the antics of a manipulator rolling the dice as he told the *Globe and Mail* the following week. He seems to have relied more on the vagaries and dynamics of small groups than on a clearly articulated vision of Canada. Notwithstanding his sonorous proclamations, it's not at all clear what, if anything, he contributed to the discussions by way of substance.

Colonialist tactics

I don't pretend to understand the complexities of constitutional law and the niceties of the distinct society clause or even any of the other provisions of the Meech Lake Accord. I do know, however, that Canada is one country, that Quebec is quite different from Alberta, that Canada's aboriginal people are unique and that many of us who use the English language are not at all English!

As a result, I find it most disturbing that 11 men negotiated the fundamental law of this country in private without any meaningful reference to the public or even our elected representatives. Similarly, the token recognition of Canada's aboriginal people is simply an acknowledgement by the provinces, especially Quebec, that they have progressed very little beyond the mentality of a colonialist government. It's been an interesting turn in the wheels of justice, therefore, to watch the

Manitoba legislature twist in the wind as it tries to overcome the efforts of its only native person to scuttle the Accord.

In some respect I liked Vander Zalm's silly suggestion of some months ago for a provision which would see each province able to claim itself to be a distinct society. Perhaps he should have used Joe Clark's language of some years ago. That concept, as I recall it now, described Canada as a community of communities. Communities not necessarily confined or limited to the convenience of provincial boundaries.

Lack of credibility

Frankly, I would very much like to have Quebec remain a part of Canada. It's part of whatever it is that makes us Canadian. At the same time I spent a great deal of time chuckling to myself as the First Ministers paraded past the microphone sounding forth on their love of country. The accompanying suggestions of a disaster in the event an agreement could not be found to bring Quebec back to the constitutional table just didn't wash. The people of Quebec ultimately have a greater right to self-determination than we have a right to expect them to conform to our sense of nationhood.

By the way, there was a peculiar exception to the rule of no public consultation. The dead were allowed to participate. Following in a truly Canadian tradition of political leaders consulting the dead, Grant Devine told a late evening CBC audience that the 11 first ministers consulted both Benjamin Franklin and Winston Churchill. Devine claimed he could actually feel and hear their presence in the meeting room during this tremendously exciting nation building exercise. He lost any remaining credibility when he also told his audience that he'd had a similar experience (visit?) with Chairman Mao when visiting China and sleeping in his room.

And, oh yes, then there was the Senate. They should simply have reformed it right out of existence. We should get rid of all remnants of royalty and nobility!

My kids didn't appreciate their father's preoccupation with the television set during this eventful week. It's too bad. They missed history in the making ... or, was it just good sport?

Jake Kuiken is a registered social worker who lives and works in Calgary, Alta.

University chaplains address hearts without counting heads



From l. to r.: Rev. Ken Boonstra (Christian Reformed Church), Rev. Louise Peters (Anglican Church) and Rev. Jim Izawa (United Church) at the Campus Ministry Centre.

Nandy Heule

LONDON, Ont. — From a small, windowless office of Ontario's Community Centre, a seven-member chaplaincy team serves faculty, staff members, and about 20,000 students. To patch together an effective ministry in the face of such numbers, the chaplains have embraced ecumenicity.

"A bigger God emerges."

That's what happens when Christians of different shades and colours work together, says Rev. Jim Izawa, United Church of Canada chaplain at the University of Western Ontario.

He is one of seven chaplains representing six different denominations at this academic bulwark in London, Ont.

From their Campus Ministry Centre, nestled between a popular student bar, a haircutting place and a diner in the basement of the University Community Centre, the chaplaincy team serves faculty, staff members, and about 20,000 students.

Mutual respect

To patch together an effective ministry in the face of such members, the Revs. Jim Izawa, Ken Boonstra, Sabrina Caldwell, Ken O'Keefe, Hugh Foley, Louise Peters, and Tim Hegedus have learned to embrace ecumenicity.

Peters, appointed by the Anglican Bishop of Huron, says a "mutual respect for each other's (denominational) differences" is one of the first ingredients which glues the team together.

Added to this is "a commitment to our individual and collective ministries," she says.

Boonstra, Christian Reformed chaplain, confirms his colleague's observation.

"It's the number one rule ... we value each other," he says.

"There have been no attempts to come up with a (joint) creed or a mutual confession of faith.

"The only thing we've done is to say to each other 'I value

you and the gifts God has given you,'" explains Boonstra.

But that doesn't mean ecumenicity comes easy. Boonstra says the team puts time into an ecumenical approach through weekly meetings which are rarely missed by any of the seven members.

"I always look forward to our times together ... we're friends together and that can't help but flow out to the larger campus community."

Being friends and colleagues, however, doesn't mean the chaplains clear the way for a "buddy-buddy" approach to tackling their real difference in faith and practice. "We don't compromise what we do," says Peters, adding that she feels the ecumenical movement tends to "water down positions" just to get along.

At Western's Campus Ministry Centre several of the chaplains belong to denominations which don't allow women pastors while two of their colleagues are female — Peters and Caldwell, a Presbyterian pastor.

As one of the Roman Catholic Fathers said on one occasion, "it's outside the daily experience of most parish priests to share meaningfully with a protestant, female pastor."

First task is to be prophetic

But while working as an ecumenical team might provide special challenges, making Christ credible for 20,000 students, their teachers, and the bureaucracy is the real issue at the Ministry Centre.

Izawa says he feels the chaplains ought be "seed

planters."

The chaplaincy "is a prophetic ministry," he says. "(We) take on social justice issues and provide insight from the spiritual-faith context."

In practical terms this means the chaplains "have to click the campus resources into gear," he says.

He says any one of the team might accept an invitation to join a taskforce or a committee addressing certain issues such as racism or social injustice, but they are not really called to be part of the actual implementation of specific programs.

"It's essential that (a prophetic) voice is heard," says Izawa who serves as the chaplains' representative on Western's board for student services.

Other practical ways in which the team reaches out include letter writing to editors of university newspapers, celebrating ecumenical suppers and worship services, and monthly faculty-chaplaincy breakfasts.

Recently, the chaplains held a memorial service for Lynda Shaw, a third-year engineering student who was brutally murdered on a deserted highway in the London area last April. About 600 people attended the service.

But normally it's not that easy for the chaplains to count heads when assessing their impact on campus.

"We don't always know how we're perceived," says Izawa, adding that this doesn't reflect on the importance of the work.

People come and go

Peters says she has given up trying to count "contacts" or fit particular time tables. Instead, she says she allows herself to feel her heartache from saying good-bye to many students at the end of the academic year.

"It's a heart wrenching time," she says of the end of the school year.

"The whole is greater than the sum of its parts," adds Boonstra as he assesses the impact of his ministry.

Just recently he was able to counsel a student facing a broken relationship. He says he suspects she might have been referred to the chaplains by another on-campus student service.

After helping her to pick up the pieces of her broken life, Boonstra might never see this woman again. People come

and go with the rhythm of the academic season.

Yet, when leaving the Campus Ministry Centre the woman told Boonstra she was so glad she stopped by.

"I didn't know this place existed," she told him. Explains Boonstra, "What she was saying is, she didn't know she had a friend."

A cup of warm coffee in Christ's name

Nandy Heule

Their parishes are highly transient, their pastoral encounters frequently short and crisis orientated, the numbers in their flock far outstrip those of the average parish priest; yet, at this point in their respective careers seven chaplains at the University of Western Ontario say they wouldn't want it any other way.

They say they feel it's their call to be on the cutting edge of the academic community in bringing Christ to those many of us fail to take entirely serious — university students.

In addition to working with individual students who are members of their respective denominations, the chaplains operate the Campus Ministry Centre in the University Community Centre. It's a building where students and others come to go for a swim, maybe get a bit to eat, talk to a career counsellor, or perhaps watch a movie.

The chaplains take turns staffing the ministry centre which is open during regular school hours.

Any student can drop in for "the cheapest cup of coffee on campus," a chat, or a private talk or prayer in a separate meditation area.

Christian magazines and resource materials, a poster of Tiananmen Square during the student protests in China, and comfortable couches complete the picture.

"Just being there" as Christ's representatives on campus — a ministry of presence — is part of the job, says one of the chaplains.

The chaplains' ministries are funded completely by their respective denominations.

The University of Western Ontario, however, gives them permission to operate the centre and has freed the space for them to do so.

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Should the church try to be respectable?

Duane Nieuwsma
Church Establishment is a term referring to the organization of the church as a national government-supported institution. The church would be financially supported by the state, and the state, in turn, would reap the benefits of a church-promoted, loyal and responsible citizenry.

While few individual churches in North America would aspire to be established in the technical sense, many would like the respectability and influence that offers a respite from the battle. They would like to be accepted, recognized, respectable and successful. The question we have to ask in this regard is, "In spite of the dismissal of the establishment principle, is this similar concern for status as strong as ever? Does the church, in its desire for cultural relevance, seek a different type of establishment which, nevertheless, is as dangerous as that alliance with the state which she has consciously rejected?"

What would be some of the features of such an establishment-seeking church?

Well, it would be relevant. It would join in the popular debates. It would seek to extend its influence into areas of social and economic and political concern. It would devise strategies to appeal to our consumer society. It would emphasize redemption and reconciliation more than judgment. It would probably think that Christian liberty is less dangerous than legalism. "Wait a minute," you say. "These things aren't bad. In fact, they're what the church needs to be doing if it is to be a witness in today's society. We've been irrelevant too long, and too uninvolved in the critical issues of our day. If we don't devise strategies to appeal to materialistic consumers, we won't be able to do much evangelism. We can't scare people into heaven. And

Christian liberty is less dangerous than legalism."

A flattering church
Yes, indeed, and yet, we who want such things live on the edge of disaster. For, while the church must speak to its society, it must beware illusory gains. Does it blunt the razor edge of its message to the world when it makes political pronouncements on which the church itself cannot agree? And when it engages in dialogue with the world does it sometimes accommodate too much to secular models?

Do the church's contemporary styles of address represent genuine advances in its task to proclaim the gospel or do they feed into and support the existing consumer ethos of our culture? Is the drive for respectability and influence too enticing? Is

in one will be God honouring and in the other, self-seeking.

What is the heart of the church today? What is the heart of the diverse congregations which comprise her? I, for one, have welcomed the increased emphasis on mission and evangelism, especially when combined with an eminently Reformed attention to a foundational and structural approach to every area of human endeavour. I have welcomed the attempt to balance a focus on norm and constancy with a corresponding focus on the dynamic moving of the Spirit in the Body of Christ.

I hope we can avoid conservatism and legalism even as we also avoid being seduced into mitigating the offense of the gospel by a perceived potential for influence. I hope we can be genuinely prophetic,

church, and which must be the beginning of our witness to Christ's love in this culture.

A holy unconcern
As the church decides to be in close and dangerous contact with the world for the sake of Jesus Christ — and I think it must — it must pray all the harder for strength and wisdom and deliverance from temptation. It must not be afraid to risk its hard-won voice on unpopular issues which jeopardize its status. It must not be afraid to risk, realizing that it has really nothing to lose. The alternative to that attitude is the drive for establishment, under which one dares not risk or lose for fear of failure or image problems. If the Spirit uses us to heal and reconcile, that's great; that's what we're here for. If he gives us opportunity to speak prophetically to the powers that be, that's good.

But, if the gospel alienates — not by ineffective use of spiritual gifts and manifestations of anti-spiritual fruit — so be it. If the Spirit does not heal when people have come to expect it, if "success" does not accompany the spiritually sensitive proclamation of the gospel, then we don't have to pretend or manipulate or fudge results. If the church becomes more unpopular with the world or with some of its members because of its concern for the disenfranchised and its rejection of materialism, let it become so.

We must pray and work for the spread of the gospel and the

"... many would like the respectability and influence"

Christianity, rather than being culturally formative, being formed by culture, with the consequence that it has little to say anymore?

Do we expect a different lifestyle for ourselves and our converts, or are we just here to give people the "religious services" they want on demand. Sometimes I fear, as the Canadian philosopher George Grant put it, that the church has not so much permeated our society with the beauty of the gospel as it has "played the role of flatterer to modernity" (*Technology and Empire* 44).

i.e. both true to the Word, and heard by our culture.

That is a difficult road to walk; in a sense, the church would be better off as the underdog without the possibility for gaining respectability. This fosters the community which is so necessary for being the Body of Christ, and clearly delimits the racial nature of our necessary commitment to Christ. Still, who would wish for the persecution or repression of the church?

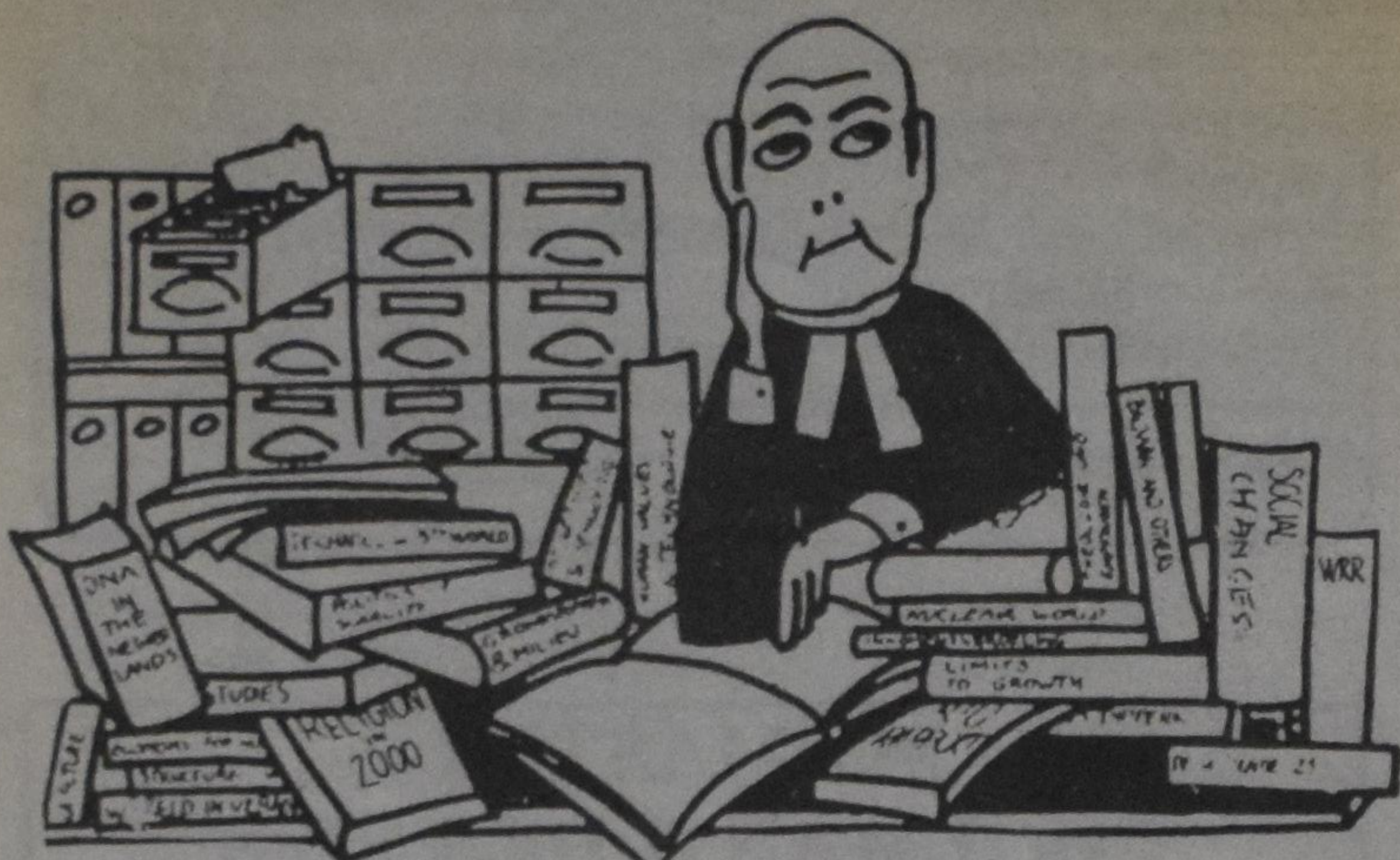
"... the church would be better off as the underdog"

Genuinely prophetic
Are our hearts seduced by our surroundings or are we providing an integral witness for Jesus Christ? That's the crux of the issue; where are our hearts? What is our only comfort in life and death? You can't always tell from the outside. Two people can perform the same action, but one will be living by faith and the other by his own wits. Two churches may seem to give the same message, but the dynamic

But, to walk this road, the church must learn to form community in spite of, and in the midst of, a fragmented materialistic and individualistic culture. It must seek radical devotion to the Word, not in world flight, but in the midst of ordinary, every day activity. It is this modelling which was such a powerful witness in the New Testament

coming of the Kingdom with a holy unconcern for what happens to us in the process. We don't care because, our hearts in the right place, we have no self-interests to protect.

We take neither the responsibility nor the credit for what does not belong to us. The enterprise in which we participate belongs to God, and he will surely accomplish it.



The church "would seek to extend its influence into areas of social and economic and political concerns."

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July 27	July 11 (NOTE!!)
Aug. 17	Aug. 8
Aug. 24	Aug. 15
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Sept. 14	Sept. 5
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Stan de Jong
Manager

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Duane Nieuwsma is a ministerial candidate for the Christian Reformed Church living in Grand Rapids, Mich.

See page 19 for church news.

CRC Synod 1990

Study committee on gambling to consider that 'pervasive evil'

Marian Van Til

On the third time the issue came up, synod appointed a study committee on gambling which will report to Synod 1993. Gambling was discussed in response to an overture brought by Classis Illiana. While delegates noted that "everyone is against gambling," their action on the matter was less than straightforward.

The original statement before synod urged church members to "encourage their members to closely examine their lifestyles, including their attitudes on gambling, from a biblical perspective." It listed three ways church members can help "stem the tide" of gambling (through prayer, education to the impact that

gambling has, and active involvement in the "public debate over gambling").

In their first plenary discussion on the issue, various delegates expressed dissatisfaction with the substance of the advisory committee's report (which was essentially the same as the overture).

Delegate Carl Tuyl (Cl. Quinte) pointed out that the meaning of many of the scripture references used in a section called "Tempting God versus Trusting God" were "stretched" to fit a gambling context. Others were concerned that the statement did not really address the "principalities and powers" that have increasingly influenced our gambling

society.

Though delegates seemed to feel that the statement was true as far as it went, it was not complete enough, they said; nor did the initial statement have the input of the 1985 statement by the Council of CRC's in Canada on lotteries in Canada ("Lotteries: A Bad Bet").

After synod defeated the statement, the advisory committee on the issue came back the next day with substitute recommendations alerting the churches to the "pervasiveness and evil of gambling," referring them to the Canadian Council lotteries statement as well. The substitute recommendations still did not satisfy synod as properly addressing the issue.

A third session considered a recommendation that a study committee investigate the issue, raising "the ethical issues involved (both personal and

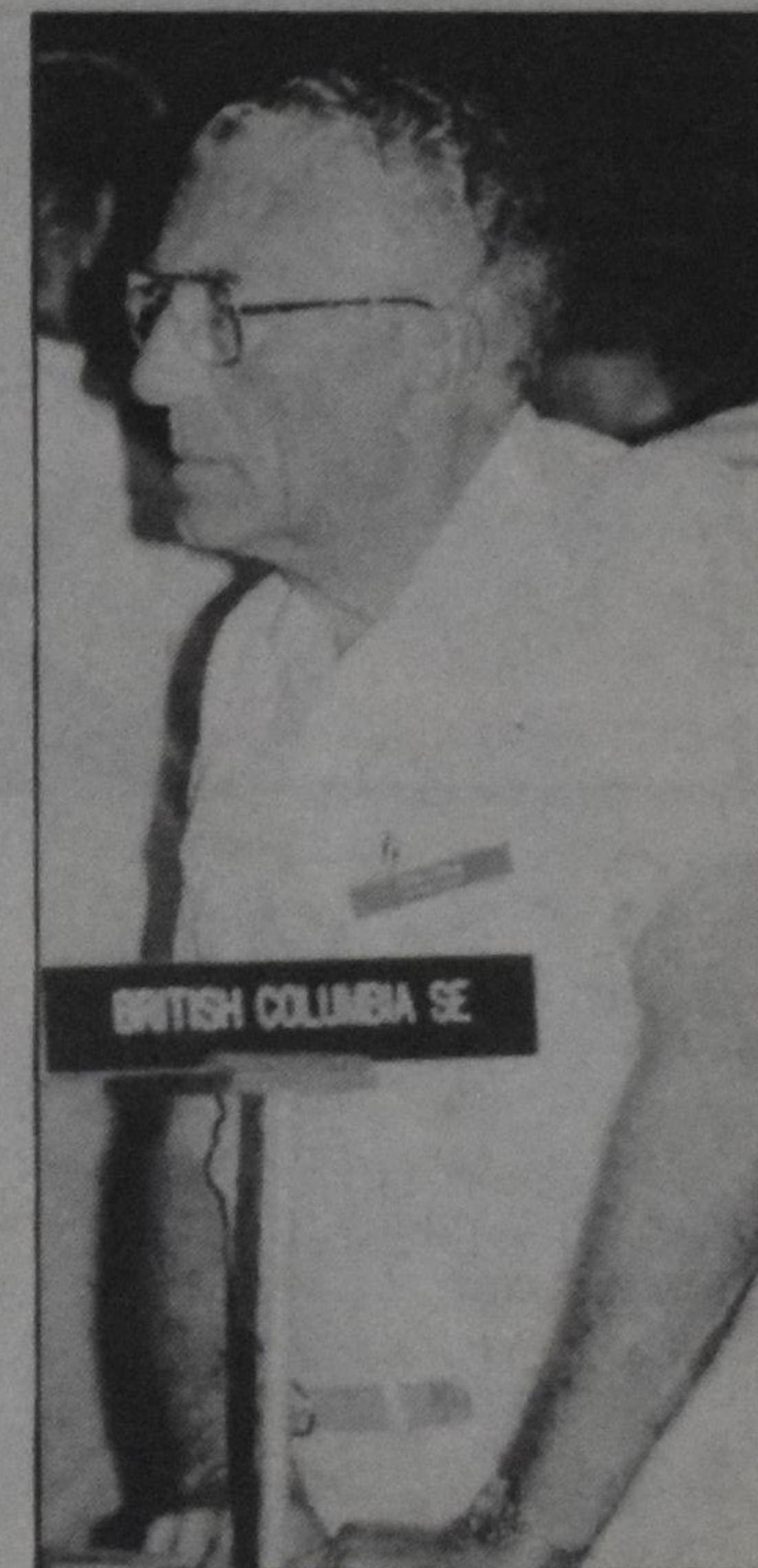
social), and to offer the churches moral and pastoral guidelines for dealing with this pervasive evil." That proposal finally passed.

Synod postpones creation-science debate

Bonny Wynia

(Synod News Office) — A group of Christian Reformed churches from the New York and New Jersey region asked the synod to "restrict Professor Howard Van Till (of Calvin College) from further teaching, writing, or speaking concerning the biblical account of Noah and the Flood." Synod referred the matter to the committees already assigned to study the creation and science issue and the teachings of three Calvin professors. The committees will report to Synod 1991.

Rev. William Buursma, chair of the advisory committee that met on the issue, told synod that to deal with the Van Till matter this year would mean short-circuiting the process. Buursma read an excerpt from a communication the Calvin College Board is sending this week to all 940 CRC congregations in the U.S. and Canada, written voluntarily by Howard Van



Peter Vriend (elder, Cl. B.C. South-East) contemplates beginning yet another round of synod business.

Till:

"I close this memorandum with my personal pledge to strive earnestly to teach in a manner that is informed by and consistent with the word of God, and to teach nothing that is contrary to the doctrinal positions adopted by the CRC."

Appoint World Ministries director

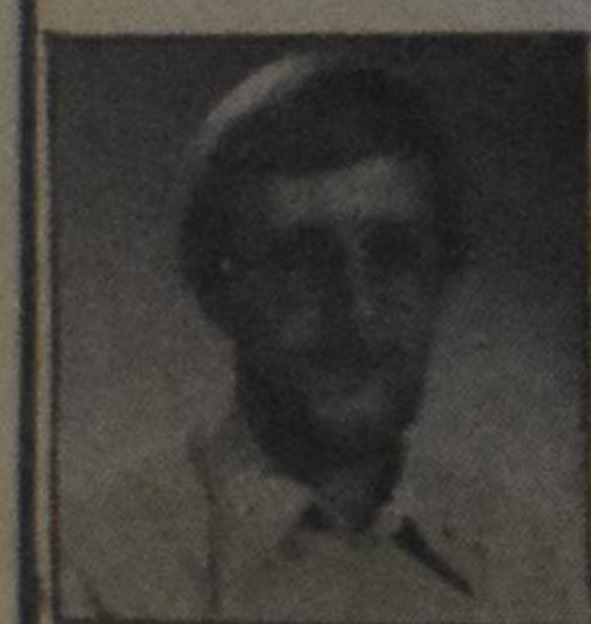
Bonny Wynia

(Synod News Office) — On Friday evening, June 16, Rev. Peter Borgdorff was interviewed for and appointed as executive director of World Ministries, the CRC agency which co-ordinates the work of World Missions and World Relief. Borgdorff, currently the pastor of Bethany CRC in Holland, Mich., will begin his three-year term on September 1, 1990.

Throughout his hour-long interview before synod, Borgdorff emphasized to the 184 delegates his philosophy of

ministry. He compared the diversity of the World Missions and World Relief ministries to that of a local congregation, which also has a variety of ministries (mercy, preaching, education, counselling, etc.) but one mission for one Lord. As executive director he hopes to "lead the agencies in that one mission."

In other action, synod gave World Ministries its permission to explore, begin, or expand its ministry in Zambia, Africa; the Sahel region of West Africa; eastern and central Europe; and the U.S.S.R.



MEDIA
Henry Knoop

SCAN

Fahrenheit 451 revisited

I heard an interview on radio the other day with a man who was describing a new trend in family media rooms. For about \$10,000 one could design an effective environment for not only listening to your stereo or CD player, but also for watching giant screen television and video movies.

Imagine, he said, walking into your media room. The lights would dim, a giant video screen covering an entire wall would light up, the music and dialogue would surround you. It would be like walking into your own theatre.

Interesting, I thought, but not entirely new. It reminded me of *Fahrenheit 451*, a prophetic novel by Ray Bradbury written almost 40 years ago.

In the novel, Bradbury portrays a society of the future in which books are banned, where firemen are assigned the task of starting fires (to burn books) rather than putting them out. Books, you see, cause people to think for themselves. That's not always desirable, especially by a government who wants to control the masses. Books are for burning, along with the houses in which they were hidden. *Fahrenheit 451* is the temperature at which book paper catches fire and burns.

I say the lines

The main character of the novel, Guy Montag, is a fisherman who has unquestionably accepted his role in preserving the status quo. He is married to Mildred who spends a lot of time in the TV parlour talking to the "walls." In the following passage from the novel, his wife is describing an upcoming program:

"Well, this is a play that comes on the wall-to-wall circuit in 10 minutes. They mailed me my part this morning. I sent in some boxtops. They write the script with one part missing. It's a new idea. The homemaker, that's me, is the missing part. When it comes time for the missing lines, they all look at me out of the three

walls and I say the lines.

"... It's really fun. It'll be even more fun when we can afford to have the fourth wall installed. How long you figure before we save up and get the fourth wall torn out and a fourth wall-TV put in? It's only two thousand dollars."

"That's one-third of my yearly pay."

"It's only two thousand dollars," she replied. "And I should think you'd consider me sometimes. If we had a fourth wall, why it'd be just like this room wasn't ours at all, but all kinds of exotic people's rooms. We could do without a few things."

The value of books

Fortunately Guy Montag comes to see "the light," so-to-speak — he comes to see the value of books and the absolute necessity of not only preserving literary classics, but also of fighting for individual self-expression.

It's a good book, *Fahrenheit 451*, well worth your effort this summer. Which brings me to my main point.

What ever happened to reading books? I noted that the focus of the family media room was on audio-visual experience. That's not necessarily bad in itself — there is a role for television, video movies, and music in our lives, but not an all-inclusive one. What about the home library? What are we doing in our society to encourage reading?

Are we becoming a society of Mildreds, totally caught up in superficial mind-numbing electronic manipulation? What I find so amazing about Bradbury's book is that it was written when television was still in its infancy. If he could predict then the dreadful implications of such a culture, surely we can see the dangers of over-exposure to technological pap in ours.

Henry Knoop teaches English at Ajax High School. He lives in Bowmanville, Ont.

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CRC Synod 1990

Power of prayer demonstrated at synod

Marian Van Til

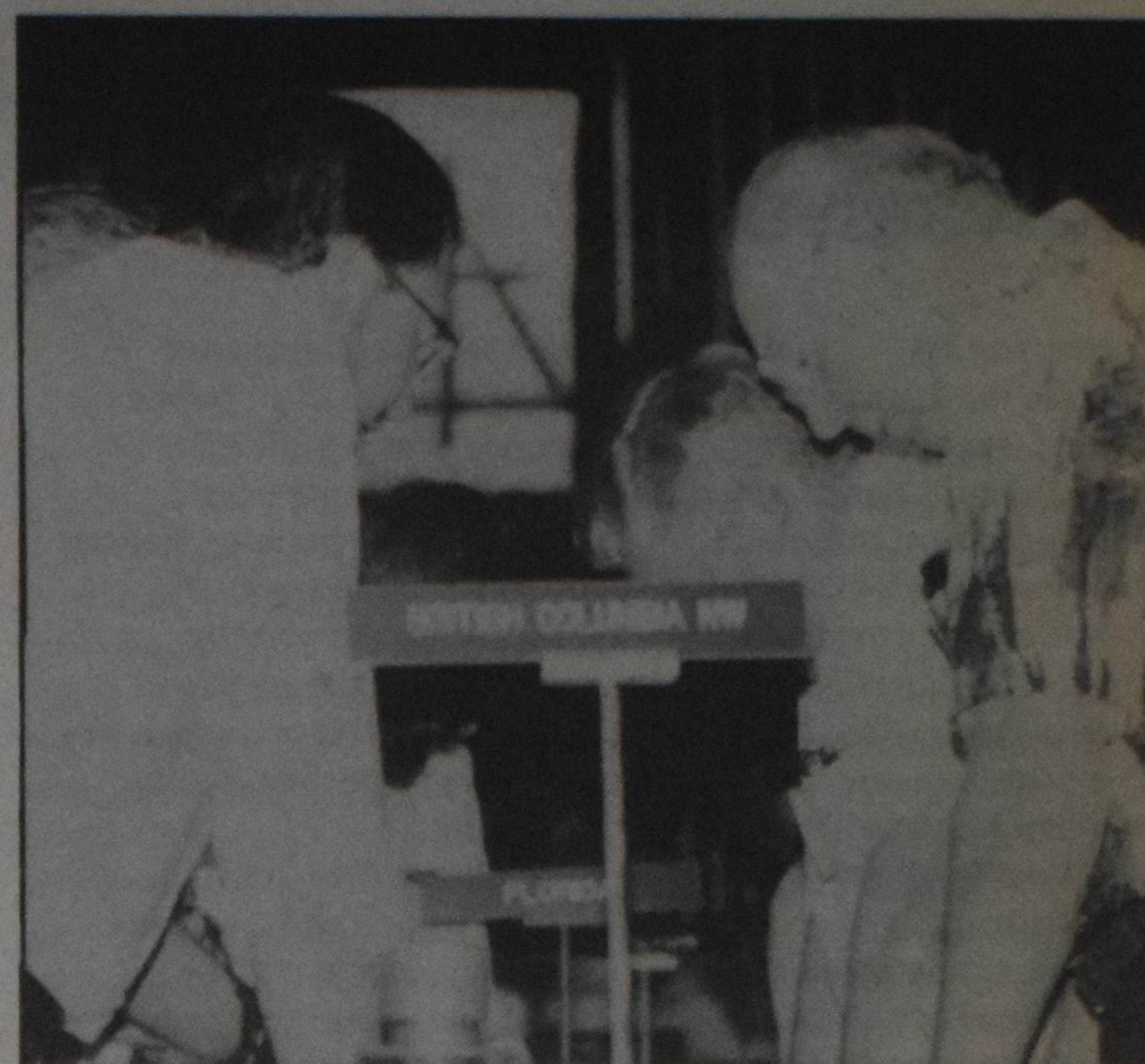
This year for the first time each synod delegate was paired with a person who was committed to praying for him for the duration of synod. The prayer partners were organized by Oakdale Park CRC in Grand Rapids, the

church that convened synod this year.

At the worship and prayer service on the Monday evening before synod convened, most of the prayer partners met the delegates to whom they were assigned. Delegates also found notes from their prayer

partners on their tables on the synod floor, giving delegates their addresses and phone numbers so they could be contacted whenever the delegates chose.

George Vandervelde (elder, Cl. Toronto) could feel his partner praying for him.



Prayer for the Spirit's leading was the vital undergirding of this synod. Most felt it accounted for the unusually amiable and open spirit evident.

Vandervelde, who has been to synod before, thought about how synodical debates often get bogged down with long and sometimes not-very-helpful speeches. His concern was that that not happen — and that he not contribute to it happening. He admitted, "I asked my prayer partner to pray that I would know when *not* to speak!"

Prayer vigil

In addition to the prayer partners, a room in the Calvin College Fine Arts Center where synod met was set aside as a prayer vigil centre. Five members of the Oakdale Park church staffed the prayer room virtually day and night: Pastor Bill Vanden Bosch (who initiated the prayer partners idea), church secretary Doloris Ortega, ministry co-ordinator Walt Vander Heide, music co-ordinator Nancy Vander Meer and church prayer team member Edie Bajema.

Members from various CRCs in the area signed up for times when they would come by to pray along with the staff person in the room at the time.

In addition, Nancy Vander Meer pointed out that "for six months before synod our church sent out prayer letters each month to all the churches in the denomination, asking them to begin to pray for synod. We fashioned our requests on the petitions of the Lord's Prayer."

"Something else that was really exciting," Vander Meer continued, "is that while our

church [Oakdale Park] was calling people to pray on Monday, June 11, before synod started, there were classes around the denomination calling their churches to do the same thing. That's never happened before as far as we know."

No 'lobbying'

Nancy Vander Meer confirmed that by noting, "We were not lobbying God for one side of an issue or another, but for the leading of God's Spirit and for the unity of the denomination — that the mind of Christ would be in all of us so that the mission of Christ for his Church could continue."

It's little wonder that so many delegates expressed a consciousness of the working of the Holy Spirit. Delegate Vandervelde thought the results of all that prayer were tangible throughout synod's deliberations, but particularly during the "headship" debate. "The tenor, the spirit of that [prayer] was so evident," he asserted. "You could feel it. I really think that surrounding with prayer like that is so essential."

When delegates were asked to pray together among their four-member classical delegations just before the "headship" debate, John Tenyenhuus (pastor, Cl. Toronto) noted, "We could stand, holding hands for prayer with someone who has a totally different view on the issue and feel unity with them."

PhD program approved for Calvin Seminary

Marian Van Til

Synod approved a doctor of philosophy (PhD) program for Calvin Theological Seminary, ratifying two new professorships in the process: the P.J. Zondervan Chair for Doctoral Studies and the Heritage Chair for Doctoral Studies.

Currently the seminary offers no doctoral programs. Some delegates argued that a doctor of ministry program would be more useful to pastors. But others, along with

seminary president James De Jong who is a synodical advisor, argued that DMin programs are common and available to pastors in most areas of North America. A distinctly Reformed PhD program, however, would be unique and valuable, offering much more in terms of critique of our culture and in equipping Reformed men and women as theological scholars. The latter view prevailed.



Peter and Marja are



Dear P & M:

I'm a widow and so is my neighbour. When her husband was still alive, she came over occasionally to borrow some eggs, bread, sugar, etc. She never gave it back and I always let it go.

Since she has been widowed, she borrows food items from me on a weekly basis. At times she even borrows money when, for example, she "has no small change for the paperboy." I made the mistake once of asking her to stay for supper, and now she pops in once a week exactly at suppertime so that I have no choice but to ask her to share my meal since both of us are alone.

I don't know how to graciously tell her that I'm fed up with her borrowing and unwanted supper visits.

It's not that she's poor and can't afford the things that she borrows from me. In fact, she is well off financially but has a hard time parting with her money since she grew up in Poland and experienced much poverty and hunger during the war.

How can I deal with this problem without hurting her feelings?

Dear Being Neighbourly:

This is happening to you because you have let it happen. Now it's up to you to set some different boundaries for your relationship. You have allowed yourself to be used and now you will have to put your foot down and set appropriate limits. This will require honesty on your part as you tell her kindly, but firmly, that the borrowing of money and food has to stop. Everytime you said "Yes" you encouraged your neighbour's dependency; every "No" will now help her to break this unhealthy pattern.

Obviously, your neighbour is a very lonely person. Determine what you are willing and able to do for her, and then stick to that.

When Jesus asked us to love our neighbours, he did not command us to be doormats. No one is helped if a person is allowed to misuse a relationship.

Unfortunately, there is no way to avoid some hurt feelings. You are in an awkward situation and your neighbour will simply have to adapt to your new posture.

Dear P & M:

A while ago I went to a funeral with my boyfriend, whose grandfather had died. It was a very large family and since we had been going steady for only three months I didn't know any of the family members.

Some of them were extremely emotional and upset while others were calm and didn't show any emotion at all. They almost seemed cold

during the whole ceremony.

Yet these people walked with dignity at the grave site. I found myself very strengthened by the people who seemed so very cold.

How would you interpret these two attitudes at this funeral?

Dear Funeral Guest:

You have a unique opportunity to passionately watch how others act at a funeral. As you discovered, behaviour can vary greatly, depending on a number of factors.

For example, each person there had a different relationship to your boyfriend's grandfather. For some his death was probably a great loss; for others, his passing may not have been so painful. The different expressions of grief may have reflected each one's relationship to the deceased. Since you have absolutely no relationship with him, you would naturally feel closer to those who didn't show any emotion.

You should also remember that everyone has a different personality type and expresses their feelings individually. This is something we may not judge. We must only accept the variety of human emotional responses as another example of God's creativity.

Your own reaction puzzles you. Perhaps you felt that you should have cried because, after all, you were at a funeral. Don't be hard on yourself about your lack of emotional response. Funerals don't necessarily make us cry; only grief and loss do!

One last factor to consider is our background and culture. In New Testament times, the Jews hired professional wailers to enable mourners to vent their grief. If someone else wails, you don't feel foolish about shedding voluminous tears. On the other hand, our own Reformed tradition may sometimes frown on emotionalism while emphasizing the importance of maintaining control publicly. How often don't we hear that someone was "so strong at the funeral" and "seemed to be holding up well." Unfortunately these kinds of so-called compliments force us to choose between vulnerability and dignity, as if control is the ultimate goal. If anything, our Reformed tradition could certainly allow some more room for people to express their pain so that their deepest hurts can be addressed and eventually healed.


It appears that you learned some things about yourself and others at this funeral. You may learn even more when the time comes that you lose someone who is very close to you.

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Bert Witvoet.

Classified

Classified rates	Birthday	Anniversaries	Anniversaries	Birthday
<p>Births \$30.00 Marriages & Engagements . \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313</p>	 <p><i>Congratulations to John Vander Stoep on his 80th birthday.</i></p> <p>VANDERSTOEP: John Vander Stoep, 970 Bonnaview Ave., Burlington, ON L7T 1T5, will celebrate his 80th birthday on July 8. His wife Joanne and children Hans and Alice, Henry and Trix, Ida and Albert and John and Bonnie together with 16 grandchildren and five great-grandchildren are thankful for the many years God has granted him. We pray for his continued health and that the Lord may continue to bless him.</p>	<p>Fruitland Grimsby 1955 July 9 1990 We, the children of JOHN and SHIRLEY BERGSHOEFF are thankful to celebrate with our parents and grandparents their 35th wedding anniversary on July 9, 1990. We hope to share with them many more years of happiness. Love and best wishes from: Ron & Marion — Grimsby, Ont. Janis, David, Mark Fran & Rick Hunse — Virgil, Ont. Megan, Justine Jim & Elaine — New Zealand Jennifer, Christopher Donna & Harold Feddema — Grimsby, Ont. Leah, Chelsea Tom & Monica — Grimsby, Ont. Home address: 4A Oriole Cresc., Grimsby, ON L3M 3X4</p> <p>Witmarsum Hamilton (Fr.) (Ont.) 1950 June 29 1990 We give thanks to God in announcing the 40th wedding anniversary of our parents and grandparents, KEIMPE and JOHANNA DE JONG (nee Hogeboom) May the Lord continually bless you and watch over you in the years to come. Many heartfelt congratulations from your children and grandchildren: Betty de Jong — Hamilton, Ont. Joanna, James, Jason Ted & Ida de Jong — Fergus, Ont. Emily Tilly & John Biebesheimer — Pompano Beach, Fl. Douglas, Amy, Joshua, Elyse Helen & Selwyn Uittenbosch — Mississauga, Ont. Derrick Jacqueline de Jong — Hamilton, Ont. Henry de Jong — Hamilton, Ont. Mary Ann de Jong — Hamilton, Ont. Home address: 437 West 5th St., Hamilton, ON L9C 3P5</p>	<p>1965 July 17 1990 With gratitude to God for his abiding love and faithfulness, we will celebrate the 25th wedding anniversary of our parents, LOUIS and THERESA KORNELIUS (nee Tabak) "He is my refuge and my fortress, my God in whom I trust" (Ps. 91:2). We pray that the Lord will continue to bless and keep them in his care. Congratulations and love from: Andrew & Linette Vugteveen Harvey & Arlene Haan Christopher Sharon Kornelius Dawn Kornelius Home address: 9750 Gillanders Rd., Chilliwack, BC V2P 6H4</p> <p>"As for me and my house, we will serve the Lord" (Josh. 24:15). Alliston 1965 July 16 1990 We give thanks and praise to our heavenly Father for giving our parents, SAM and MARJORIE MIEDEMA (nee den Haan) the wonderful gift of 25 years of marriage. May the Lord bless you and guide you in your future years. We love you very much. Your sons: Wayne Adrian Gary Brian Derek Our family invites you to celebrate with us at an open house on Saturday, July 14, 1990, from 2 to 5 p.m. in our home at 17 George St., (Box 794), Alliston, ON L0M 1A0</p> <p>Soest Bowmanville 1945 July 3 1990 "This is the day the Lord has made; let us rejoice and be glad in it" (Ps. 118:24). With joy and thanksgiving, we announce the 45th wedding anniversary of our dear parents and grandparents, GEORGE and MARIA BLYLEVEN (nee van den Burg) Through your years of marriage you have experienced many blessings; you have shown us the deep love you have for our heavenly Father and your love for each other. May God grant you many more such blessed years to share. With love, your children and grandchildren: Dirk & Patricia Blyleven — Mississauga, Ont. Willie & Andy Wolters — Frankford, Ont. Jason, Jessica, Ian, Kenneth Lulse & Gerry Lens — Bowmanville, Ont. Sharlene Margaret & Gary Stoter — Bowmanville, Ont. Ashley, Holly, Breanne Eric Blyleven — Vancouver, B.C. Gordon Blyleven — Vancouver, B.C. Home address: R.R.#2, Bowmanville, ON L1C 3K3</p>	<p>VAN HARTEN: With gratitude to God for having been with her for the past 90 years, we hope to celebrate on Saturday, June 23, 1990, at Holland Christian Homes, this 90th birthday of our mother, GRIETJE VAN HARTEN (nee de Groot) Widow of Leendert van Harten since Feb. 11, 1979. Daughter Johanna Bakker †1987. Grandsons: Richard Van Harten †1972, John Bakker †1977. May the Lord continue to keep you in his care, Mam. "Great is Thy Faithfulness" Congratulations from your children: Henk & Audry Van Harten — Brantford, Ont. Ralph & Helen Van Harten — Port Perry, Ont. John & Anne Glas — Oakville, Ont. John & Jule Bakker — Scarborough, Ont. Krien & Nellie Vos — Fort Meyers, Fl. Hennie Van Harten — Gabriola, B.C. John & Margo Vanderlaan — Clark-son, Ont. Jurg & Martha Gorgas — Brooklin, Ont. Menno & Jackie Van Harten — Guelph, Ont. Hans & Greta Bontkes — Richmond, B.C. Leonard & Lorraine Van Harten — Guelph, Ont. and your grandchildren with spouses (59), and your great-grandchildren (48) We thank God for Christian parents. 7900 McLaughlin Rd., Rm. #122, Faith Manor, Brampton, ON L6V 3N2</p>
<p>Thanks</p> <p>LOS: We would like to express our deep appreciation for the many best wishes and other tokens of interest which we received on the occasion of the 40th anniversary of our wedding and ordination. A special note of thanks to our family who helped to make it such a joyous event! Soli Deo Gloria! Rev. and Mrs. Dick C. Los, Inkerman, Ont.</p>	<p>BERGSMA-PONSEN: To be loved is to know happiness, to give love is to know the joy of sharing. In the spirit of Christian joy, we, LORIDIANE daughter of Adam and Anna Bergsma and BENJAMIN JAMES son of John and Doris Ponsen invite you to share in our joy on Saturday, July 7, 1990, at 3:30 in the afternoon when we exchange marriage vows and ask God's blessing on our union. Christian Reformed Church, Aylmer, Ont. Dinner reception at 6:00 p.m., Immanuel Christian School, Aylmer. Participation encouraged. Future address: Redeemer College, Ancaster, ON L9G 3N6</p> <p>NYBOER-PETERZON: Mr. and Mrs. Sytse Nyboer are pleased to announce the wedding of their daughter, ROSA GRACE to ANDY PETERZON son of Renske Peterzon and the late Plebe Peterzon. This joyful occasion will take place, D.V., on Saturday, July 28, 1990, at 3:00 p.m. in the Cephas Chr. Ref. Church of Peterborough, Ont. Future address: R.R.#3, Cavan, ON L0A 1C0</p>	<p>1935 July 3 1990 With praise and thanksgiving to God for his faithfulness, we are happy to announce the 55th wedding anniversary of our parents, grandparents and great-grandparents, MARTEN and ALICE HIEMSTRA (nee v.d. Meulen) Congratulations and love from your children: Frank & Gerda Hiemstra — Bowmanville, Ont. Wilma & Miner Brink — Newcastle, Ont. Gerry & Rita Hiemstra — Navan, Ont. 13 grandchildren and six great-grandchildren Mom's health permitting, we hope to celebrate at a later date. Home address: 100 Glenhill Dr. South, Apt. 404, Whitby, ON L1N 8R4</p> <p>Dronryp (Fr.) Chilliwack, B.C. 1945 1990 ATE and SIETSKE SMID On June 28, 1990, we hope to celebrate the 45th wedding anniversary of our parents. Thanks be to God and we pray that God will give them strength to carry on in their circumstance. Their children and grandchildren: Douwe & Elvira Smid — Brooks Justin, Joel Elsie — Burnaby Emo & Benny Smid — Aldergrove Nathan, Jeremy, Brandon Martha & Wayne Lingrell — Leth-bridge Chad, Rowena, Curtis Dagmar & Wayne Visser — Neer-landia Michael, Daniel, Kristin Mailing address is: Mountainview Estates, #206, 46966 Yale Rd., Chilliwack, BC V2P 2S7</p>	<p>Summer Job Market</p> <p>PETERBOROUGH, Ont.: I am a business student looking for summer employment, involving accounting, bookkeeping, computers, mathematics, or tutoring anywhere in Ontario. I am available for work from April 23 to Sept. 1. If you are interested, please contact Angela at (705) 295-6942.</p> <p>For Sale</p> <p>Organ for sale: Hammond B3, two full manuals, presets, drawbars, external Leslie speaker, 25 pedals. Asking \$3250. Phone: (416) 775-6969.</p>	 <p><i>Congratulations to Grietje van Harten (nee de Groot) on her 90th birthday.</i></p> <p>Vacations</p> <p>Enjoy the beautiful Madawaska River Valley Combine a farm holiday with boating, swimming, fishing and hiking. Ideal base for longer canoe trips. One hour from nation's capital. Fully-furnished farm cottage with all conveniences. \$200 weekly. Available early July. Hubert & Riet Huyer R.R.#1 Burnstown, ON K0J 1G0 (613) 432-6554</p> <p>Lakewood Christian Campgrounds R.R.#5, Forest, ON N0N 1J0 Phone (519) 899-4415 or (519) 245-1225 Lakewood consists of 125 acres of land, ponds, wooded trails, a creek, family camping and group camping area. Large pool facilities. Long nature and hiking trails.</p>

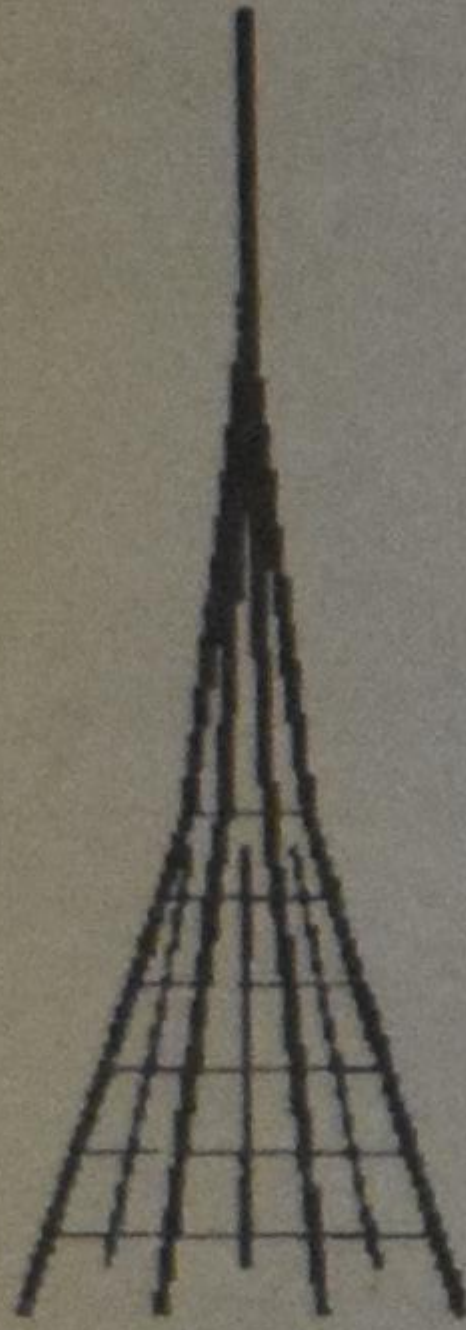
Classified

Help Wanted	Teachers	Real Estate	Help Wanted	Help Wanted
<p>Urgently needed! MUSIC MINISTRY PERSON for Grace CRC, Cobourg, Ont., to lead music ministry. Play organ/piano, direct choir and develop musical gifts in members. Specifics and part-time salary are negotiable. Contact: Rev. Evert Gritter, 36 Coverdale Ave., Cobourg, ON K9A 4H3. Phone: (416) 372-9258.</p> <p>SOCIAL SERVICE WORK — Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties invites applications for the position of Child Care Worker. The responsibilities of this live-in position include: involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling, positive relationships and facilitating the residents' successes. Position includes salary and benefits package. Please submit resume to: Personnel Manager, Mutual Support Systems, R.R.#1, Perry Rd., Wellandport, ON L0R 2J0. (416) 899-2311.</p>	<p>STOUFFVILLE, Ont.: Stouffville Christian School requires a teacher for the intermediate/senior division in the area of French, beginning September 1990. Applicants are asked to send resumes to: The Principal, Stouffville Christian School, R.R.#3, Claremont, ON L0H 1E0</p> <p>TERRACE, B.C.: Centennial Christian School invites applications from teachers for one opening in the primary department for September 1990. Centennial Christian School is situated in the beautiful Skeena Valley and offers many dynamic opportunities for teachers. Send application, resume and references to: Mr. Frank Voogd, Principal, Centennial Christian School, 3608 Sparks St., Terrace, BC V8G 2V6</p> <p>VERNON, B.C.: Vernon Christian School located in the beautiful Okanagan Valley of British Columbia expects an opening in the primary level of teaching due to increased enrolment. Please send letters of application to Elco Vandergrift, R.R.#3, Site 19A, Comp. 4, Vernon, BC V1T 6L6. Phone: (604) 545-7345.</p>	<p>Farm for Sale Cage layers: Just listed, excellent cage layer farm just outside of Clinton, Ont., on Hwy. 4, 11,195 production quota, full stairstep, automatic feed. Hart cups. Two-year-old brick 2,000 sq. ft., 4-bedroom home with finished basement and above-ground pool situated on 16 acres. A real opportunity to purchase a very desirable property. Contact Ken Thompson of Maurice Gardiner Real Estate Ltd. Goderich, Ont. Office: (519) 524-5372 or residence: (519) 524-7514</p> 	<p>► Business Manager ◀ The Abbotsford Christian School Society invites suitable applicants for the full-time position of business manager of the A.C.S. system. The successful applicant will show vision, initiative, and direction-setting in carrying out a wide variety of administrative functions including financial management, facilities supervision and government liaison on fiscal matters. The A.C.S. Society presently operates an elementary campus (K to 7 — 530 students) and a secondary campus (8 to 12 — 212 students). Salary and benefits commensurate with experience and qualifications. Please send resume (including statement of faith in Christ and job references) to: Mr. John Koot c/o Abbotsford Christian School Box 157, Abbotsford, BC V2S 4N8</p>	<p>Zion Christian Reformed Church in Oshawa in co-operation with Salem Christian Mental Health Association is seeking a CHRISTIAN COUNSELLOR 1. to meet critical counselling needs; 2. to train lay counsellors for church and community ministries; 3. to give assistance to the development of a community ministry centre; 4. to help direct the care ministries for Zion. QUALIFICATIONS ... Academic credentials Master's Degree or its equivalent; counselling experience; he/she will be a member of Zion's staff team and will work in consultation with a qualified supervisor if needed. Remuneration is negotiable. For more information contact: Zion Church 409 Adelaide Ave. E., Oshawa, ON L1G 2A2 416-436-3255 Attention: George Witvoet or Henry Wildeboer</p>
Teachers	For Rent	ADA REALTY LTD.	NEEDED!	Help Wanted
<p>BRAMPTON, Ont.: John Knox Christian School invites applications for junior/intermediate positions beginning September 1990. Please send resume and/or inquiries to: Mr. I. Witteveen, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, ON L6Y 2C7. Tel. (416) 451-3236.</p> <p>DUNCAN, B.C.: Duncan Christian Secondary School requires a qualified small engine mechanic teacher, part-time (two hours per week). Employment commencing Sept. 1, 1990. Send resume or phone: B. Douglas, Duncan Chr. Secondary School, P.O. Box 844, Duncan, BC V9L 3Y2. Phone: (604) 746-3654.</p> <p>HOUSTON, B.C.: Houston Christian School has one definite teaching position open for the 1990/91 school year: half-time Kindergarten/half-time Grade 2. Please address all inquiries and applications to Mr. H. Fritschy, Principal, Box 237, Houston, BC V0J 1Z0. Tel.: (604) 845-7736.</p> <p>REGINA, Sask: Regina Christian School, an interdenominational school with Grades K-8, requires a teaching principal for the 1990-91 school year. We are looking for someone with leadership and administrative capabilities who is interested in the challenge of promoting an integrated approach to Christian education in the community. Please send application with resume and references to: Larry Borowko, Chairman/RCSA, P.O. Box 4453, Regina, SK S4P 3W7</p>	<p>Lowest Car Rental Rates by Lokhorst Holland</p>  <p>CAMPER RENTALS & MOTOR HOMES</p> <p>Airport Schiphol Cars from fl. 192,50/weekly (Tax/Ins. extra) Ask for lowest A.B. rates Toronto office: (416) 492-5494 31 Wagon Trailway Willowdale, ONT M2J 4V4 Holland office: Phone: 011-31-2159-16316 Fax: 011-31-2159-12537</p>	<p>FOR FAST ACTION CALL THE CLASSIFIEDS! Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p> 	<p>NEEDED! Someone warm and personable, to assist in the pastoral ministry of calling and counselling at First Church, Calgary, Alberta a dynamic, celebrational, Christian Reformed Church. This is a part-time position, either short-term or long-term, especially suited to a retired or semi-retired pastor. If interested and available, please contact First Christian Reformed Church 3600 - 15A Street S.W. Calgary, AB Canada T2T 5P8 Phone: (403) 243-2244</p>	<p>Help Wanted</p> <p>Volunteer Construction Coordinator To oversee renovations to ministry centre from August 1 till November 30, 1990. Please apply to: Good News Fellowship Chr. Ref. Church 942 St. Mary's Road Winnipeg, MB R2M 3R5 Phone: (204) 488-4593 or (204) 254-1129 — Housing and living expenses provided —</p>
Personal	Help Wanted	Amsterdam Travel Agents Wanted	Help Wanted	Help Wanted
<p>Well-adapted, professional, East-Indian, born-again Christian gentleman, 32, would like to meet a born-again Christian lady of Dutch descent who appreciates traditional family values, for lasting relationship. Please send a note with photo and phone number to: P.O. Box 1483, Stn. B, Mississauga, ON L4Y 4G2</p>	<p>Amsterdam Travel Agents Wanted We are looking for travel agents in Calgary, Edmonton, Ottawa and Vancouver, who would like to specialize in travel to Holland. Conversational Dutch is beneficial; some experience is essential. If you are interested, we would like to talk to you. Send us your resume details. All replies kept confidential. Reply to File #2543, c/o Calvinist Contact 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>			

Events

CALVIN COLLEGE

Invites you to



Enjoy a half-hour

ORGAN RECITAL

in the air-conditioned Chapel

on

July 6, 13, 20 and 27

from

12:00 - 12:30 p.m.

Hour-long campus tours will also be available on those dates starting from the **Chapel Plaza** (north side) at 11:00 a.m. and ending in the Chapel at noon.

Georgetown District Christian School
1965 - 1990

25th Anniversary Celebration
September 28 & 29, 1990, D.V.

Banquet: Friday, Sept. 28, 1990, at 6:00 p.m.
Tickets: \$20.00/person, available until Sept. 15, 1990
Open house: Saturday, Sept. 29, 1990, 1:00 - 4:00 p.m.
Talent/Fun night: Saturday, Sept. 29, 1990, at 7:00 p.m.
Year-books are available.

For tickets and further information, please contact:
Janet Leferink
Gen. Del. Limehouse, ON LOP 1H0
(416) 877-9607

Weekly Crossword

by Jeanne Wilson

ACROSS

1 Castle feature

5 Fat

10 "— the Boss?"

14 A.D. word

15 Morning prayer

16 Mail

17 Coral ridge

18 "— give you anything but..."

19 Lab gel

20 Feline feast?

22 Thus

24 Alias

25 Nav. off.

26 Feline fun?

28 Humorous

32 Plane

33 precader

34 One or another

36 Cheers

36 New

40 Feline frolic?

44 A Barrymore

45 Miles of movies

46 Op or pop

47 Or —!

49 Actor Peter and family

52 Feline fun?

55 Ben —

56 Residue

57 Uncle —

59 Feline feast?

63 Fret

65 Begin again

67 Thought: pref.

68 Quote

69 — Gay

70 Camp house?

71 Graceful steed

72 Bad-tempered

73 Fast flyers

DOWN

1 A Connelly

2 Draft designation

3 Dill old style

4 Br. candy

5 Exclusion

6 Johann Sebastian —

7 Airport abbr.

8 Trespasses

9 Lure

10 FDR org.

11 Crocodile

12 Dundee

12 Honshu city

13 Belt

21 Hoosier st.

23 Chili con —

27 Carried away

28 Harden

29 Step — (hurry)

30 Fable

31 Spice

32 Houston pro

35 Chemical ending

37 Meat

38 "Jane —"

39 WWII craft

41 Youngster

42 — Island, NY

43 Shakespeare's Anne

48 Bowling scores

50 Ump's call

51 Satellite's paths

52 Roman conspirator

53 Moving

54 Gr. letter

58 Cafe list

59 Small room

60 — of March

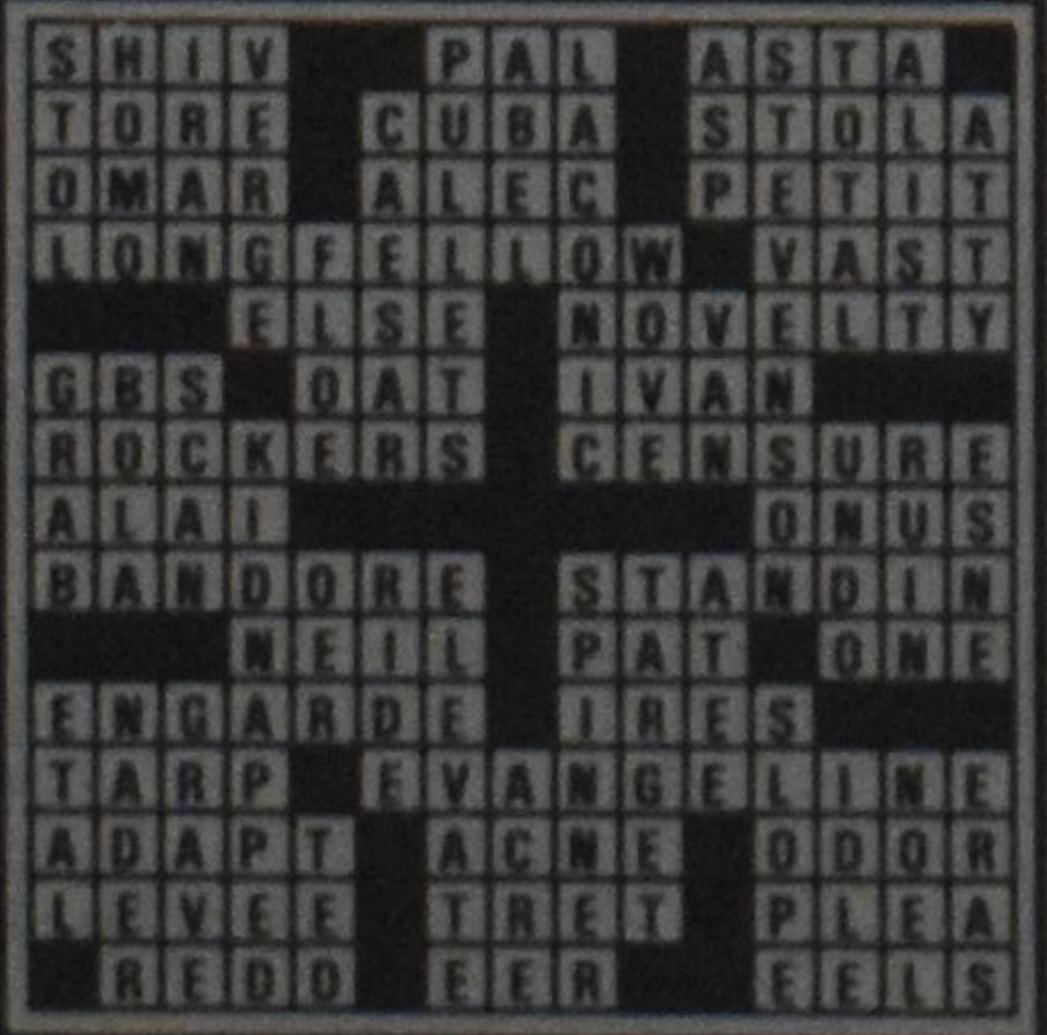
61 Lease

62 Polka —

64 Network

66 And not

Last Week's Puzzle



Calendar of Events

June 30 World Home Bible League presents film "A Taste of Holland," at Lakewood Chr. Campground, Forest, Ont.

July 2 "Frisian Picnic" at 11 a.m., Pinehurst Conservation Park, on Hwy. 24A, Paris, Ont.

July 4 "Hollandse Dag," at 10 a.m., Strathroy Arena, Metcalf St., Strathroy, Ont. Speaker: Rev. Ralph Koops. Bring lunch!

July 5 CFFO Prov. Board meetings from 10 a.m. - 4 p.m., CRC, Georgetown, Ont. For info. call (519) 837-1620 (a.m.) or 338-3214 (p.m.)

July 6-7 1990 Toronto Conference featuring J.I. Packer and R.C. Sproul on "One Holy Passion — knowing the character of God." At the Metro Convention Centre, Toronto, Ont. Presented by Ligonier Ministries. Simultaneous French translation available to first 80 registrants. For info. call 1-800-344-9499.

July 6-7 "Living Proverbs: A User's Guide to the Book," a course led by Raymond C. Van Leeuwen, at the ICS, Toronto, Ont. For info. call (416) 979-2331.

July 9-20 Educational psychology course taught by Alyce Oosterhuis at the ICS, Toronto, Ont. For info. call (416) 979-2331.

July 10 Picnic of "Winter Haven Winter-Ministry" at 11 a.m., Bronte Creek Provincial Park (take Burloak off QEW and go west). Take food and drink along!

July 14-22 Concert tour of the highly-acclaimed 12-member choir "Jongeren Cantorij Emmeloord" from the Netherlands. **July 14:** Mountainview CRC, Grimsby, Ont., 8 p.m.; **July 15:** First CRC, Guelph, Ont., 8 p.m.; **July 17:** Holland Chr. Homes, Brampton, Ont., 7:30 p.m.; **July 18:** First CRC, St. Thomas, Ont., 8 p.m.; **July 19:** First Baptist Church, Niagara Falls, NY, 7:30 p.m.; **July 20:** First CRC, Sarnia, Ont., 8 p.m.; **July 21:** First United Church, Port Colborne, Ont., 8 p.m.; **July 22:** Covenant CRC, St. Catharines, Ont., 8:30 p.m.

July 29 Dutch service with Rev. H. de Moor, at 3 p.m., CRC, Ancaster, Ont.

July 17-19 1990 Calvinette Convention. Starts 9 a.m., July 17 at the Alumni Hall, Univ. of Western Ontario, London, Ont. This public ceremony will feature a Calvinette Choir, Colleen and Grace, and an address by Jo Ilbrink.

Aug. 3-6 Annual ICS Niagara Family Conference, Fort Erie, Ont. Theme: "Creation Waits: Living Faithfully in our Ailing Environment." For info. call: (416) 979-2331.

Aug. 8 Organ recital by John W. Vandertuin, 8 p.m., Aeolian Hall, London, Ont.

Aug. 11 Beef barbeque and music at Lakewood Chr. Campground, Forest, Ont.

Aug. 16-19 "Canadian Christian Festival III — A Time to Love," at the Metro Centre and World Trade & Convention Centre, Halifax, N.S. About 10,000 people are expected to attend. Speakers include Desmond Tutu, Tony Campolo, John Powell, Elizabeth Thomen, Emilio Castro, Pauline Webb, T. Herbert O'Driscoll and others. For info. call (902) 423-9670.

Aug. 16 "Senior Citizens' Day" at Lakewood Chr. Campground, Forest, Ont.

Aug. 20-24 "Teaching the Holocaust in the Canadian Context: Engaging the Heart and Mind," a conference for educators at the U. of T., Toronto, Ont. For info. call Prina Spetgang, (416) 635-2883, Ext. 144.

40th ANNIVERSARY

Rocky Mtn. House Christian Reformed Church

We rejoice with the Lord the blessings he has given us in the past 40 years. All former members are invited to come celebrate with us on this joyful occasion. We will be having a barbecue and program to follow on **Friday, Oct. 5, 1990**. If you plan to attend, please send a note to the following address by **Sept. 1, 1990**:

Gerry Van Heeren
Box 1041, Rocky Mtn. House, AB T0M 1T0

Ontario Christian Reformed Church School Association

— 33rd Annual Convention —

"Open our Eyes Lord, We Want to See Jesus"

Saturday, September 15, 1990 — 8:30 a.m. - 4:00 p.m.
Host: Willowdale CRC, 70 Hilda Ave., Willowdale, Ont.

For more information and registration contact your church school superintendent or phone 519-884-6044

LANG'S RESORT

Cottages and campgrounds

RICE LAKE

Like fishing the big ones? Fully-equipped large (newly-renovated) housekeeping cottages — colour TV, sandy bathing area, rec. hall, new boats and motors, store, live bait, fishing lic., campsites available for weekend, week, or season. Like a clean quiet resort. It's all here at the family place.

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K0K 2X0
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here!

Church news

Christian Reformed Church

Called
— to Bethel CRC,
Newmarket, Ont., Rev.
William Dykstra of First CRC,
Chatham, Ont.

Time of worship changes
Tillsonburg, Ont.: Worship services will be at 9:30 a.m. and 7:30 p.m. until September 1990.
Terrace, B.C.: As of June 24, 1990, worship services will be at 10:30 a.m. and 6:30 p.m.
First, Kitchener, Ont.: During July and August services will be at 10 a.m. and 7 p.m.
Mountainview, Grimsby, Ont.: Worship service times for Sundays in July and August will be 9:30 a.m. and 7:00 p.m.

Change of address
Rev. Harry Mennega, 2119 College Ave., Windsor, ON N9B 1M6. Tel.: (519) 252-5095 (temporary address change).

Books

Robert VanderVennen, book review editor

Christian living

When AIDS enters a Christian family

A Time to Love: When AIDS takes a Son, a Friend, by Helen M. Hostetler, Kitchener, Ont.: Herald Press, 1989. ISBN 0-8361-3504-0. Softcover, 221 pp., \$12.50. Reviewed by Debbie Davis, Hamilton, Ont.

In this book, Roger's mother provides a candid account of anguish as AIDS claims her son. As a member of a Christian community, the author and her husband at first experience difficulty accepting that their son is a homosexual. Roger's journals reveal his deep struggles with his sexuality and his feelings of rejection and alienation. Ironically, Roger's devastating illness eventually draws this family together.

The author grew up on a farm within a loving, secure Christian family and for 36 years she and her husband, the parents of three children, lived on a farm in Kansas. Helen Hostetler also became a nurse and served as director of nursing for an intermediate care facility. She and her family are members of a Mennonite church. They openly share the story of their personal encounter with AIDS in the hope that it may generate healing within broken relationships.

Persons with AIDS are usually treated as social outcasts: abandoned by their families, friends and home churches. To a large extent, the church has ignored this particular ministry. This author challenges the church to provide a leading role in walking with those in pain by offering friendship, trust and hope.

Because of her medical background, Helen Hostetler provides a realistic description of the progressive deteriorative nature of her son's illness. She also conveys extreme sensitivity to the delicate interplay between respect for a dying person's need to exercise

self-determination and, at times, the need to intervene on his behalf. Helen vividly describes the raw emotions that she, her family and Roger's "significant others" felt during the time of Roger's rapid mental deterioration.

Not only is this work a biography of illness and death, but also of incredible joy and healing. As Roger's parents learn to accept him, they begin to experience the spontaneous and unconditional love of his friends. Because parents and son were able to interact on an intimate level, Roger was able to find peace with himself, his loved ones and God prior to his death.

This book, *A Time to Love*, is a poignant biography of Roger's gentle acceptance of death, the courageous actions of a core group of friends who stood by him in the face of a stigmatizing illness, and a San Francisco church support group which conveyed compassion and love to the Hostetlers by sharing the burdens of Roger's illness with them.



Friends of God

Wayne Brouwer

Traitor!

"If an enemy were insulting me, I could endure it; if a foe were raising himself against me, I could hide from him. But it is you, a man like myself, my companion, my close friend, with whom I once enjoyed sweet fellowship as we walked with the throng at the house of God" (Ps. 55:12-14).

When Canadian missionaries Don and Carol Richardson entered the world of the Sawi people in Irian Jaya in 1962, they were aware that culture shock awaited them. But the full impact of the tensions they faced didn't become apparent until one horrible day.

Don had learned enough of the Sawi language to carry on elementary conversations. And now he often spent time at the evening communal gathering of men, telling Bible stories.

Storytellers

The Sawi were great tellers of tales. The best among them could weave a word picture for hours, captivating and entrancing everyone within earshot. But Don was a novice, working under the limitations of a strange language. Some listened politely as he tried to convey a thought. But most ignored him, and carried on with their other conversations and activities.

Still, this night was different. At first, the gathering of men was as restless as usual while Don spoke. The story of Jesus' final days with his disciples before the crucifixion didn't seem to grab them. Then came the tale of Judas. And suddenly Don felt the electricity that was sparked. No one moved. No one made a noise. All were listening.

Startled and pleased, Don carried on. The drama heightened. The room shivered with anticipation. And when the details of Judas' awful betrayal danced before them, there was a keen sense of involvement in every eye.

"Super-Sawi!"

But suddenly Don began to feel uneasy. What was it about the story that drew the Sawi into it? Why did they grab hold of these treacherous moments so enthusiastically? He was about to find out.

When the last words were spoken, one whistled in delight, others chuckled in glee, and some touched their fingertips to their chests in awe. And then they told him: *Judas* was a great man! He was a super-Sawi! He was the hero of the story for them! He had played the greatest trick a Sawi could ever hope to pull off — the "fattening of a friend for the slaughter!"

The Sawi were cannibals. And over the generations of their tribe, they found that no excitement could match that of eating the flesh of one who had been groomed as a friend. It gave one the feeling of power, of control, of vindication. To eat the flesh of a friend was the ultimate trip. And Judas was the hero of the Gospel!

Can you imagine it? How could you live in such a society?

Aren't you glad to be living in a "safe" and "sane" culture? But let me tell you of a few people I know here in Canada. There's a young woman who's flush of excitement at marriage has turned to bitter sorrow. Her husband suddenly left her, filed for divorce, and now says the most horrible things to her and about her.

One fellow was in business with another member of his church. They sang together on Sunday. But when matters of business ethics forced a wedge between them on Monday, they began to hate each other. They're in different churches now, each telling a vindictive tale about the other to anyone who will listen.

Two brothers farmed together for years. But now they can't stand the sight of each other. If you want to know the faults of either, just listen to the other brother.

Welcome to the world of David in Psalm 55.

You know why his heart cries for vindication. And you know what his prayer for hope and comfort is all about. And most of all, you know the urgent emotion that goes into his last line: *"But as for me, I trust in you!"*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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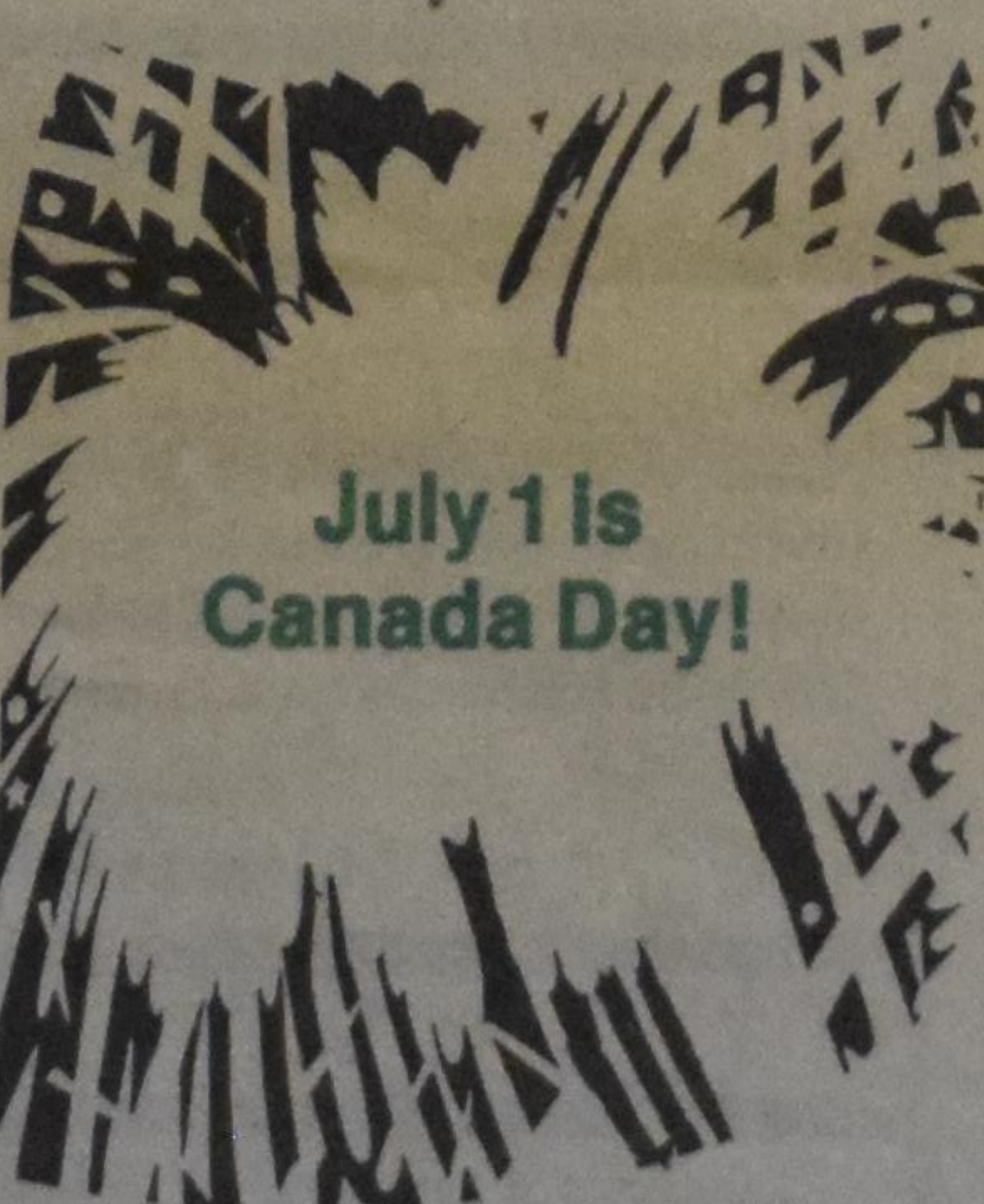
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BRITISH COLUMBIA

Abbotsford-CFVR	7:30 am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30 am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30 am	1240
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00 am	1340
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	8:30 am	1230
St. Albert-CHMG	7:00 am	1070
Taber-CKTA	8:00am	1570

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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QUEBEC

Montreal-CFQR(fm)	7:30am	92.5
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NOVA SCOTIA

Digby-CKDY	6:00 am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	10:30am	1240
Burlington-CJNG(fm)	7:30pm	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	9:00pm	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00 am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHRO	(Sat.)	6:30pm 1350
Pembroke-CHRO	10:00am	1350
St. Ste. Marie-CFYN	10:00am	1050
St. Catharines-CKTB	10:00pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK(fm)	8:00am	102.3

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QUEBEC

CHRS-Montreal	8:00 am	1090
Valleyfield-CFLV	8:45 am	1370

THE BACK TO GOD HOUR



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